WORLD RELIGIONS AND THE ENVIRONMENT

World Religions And The Environment

Edited by

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PREFACE

The Brundtland Commission, reporting in 1987 noted at the very beginning of their task that a look across cultural economic and historical barriers became essential and a need was felt to appreciate different views and perspectives in order to build a common analysis and to communicate across the divides of cultures religions and regions The Commission, after identifying sources of environmental stresses and interlocking crises recommended endeavors for managing the commons and for making efforts to peace security and sustainable development with necessary institutional and legal changes. For such endeavors the Commission acknowledged that our cultural and spiritual heritages can reinforce our economic interests and survival imperatives [1] An understanding of such cultural and spiritual heritages pertaining to our environment is the focus of this book.

World religions included in this book are Christianity Islam Zoroastrianism Hinduism, Buddhism Jainism and Sikhism (Due to shortage of time we were unable to get an essay dealing with Judaism and some other oriental religions it is hoped that the next edition of this book will rectify this gap) Through this book of essays we are trying to understand how a person living in a different cultural milieu thinks about his environment particularly how his attitude to nature has been shaped by his religion s view of the cosmos its creation (the way it came into being) the inanimate world (the elements which shape the universe) the animate world of flora and fauna the plant kingdom, and his relation to the external world Such an exposition we believe is a necessary part of a response of those who feel that religions are as

1 The World Commission Environment and Development, Our Common Future, New York. Oxford University Press 1987 p 1

much to blame for the environmental crisis as is science and techn logy We need to know how (the ancient religions and traditions which established) man s harmony with nature was replaced by an uncaring attitude towards it What are the features of world religions which strengthen man s respect for God s creation, and how have these features become subsumed in the prevailing and seemingly uncompromising treatment of the natural environment and its resources? And what are the implications for future of humanity due to the absence of religious values in the teaching and education programs related to environmental protection? Our view is that any religion to be meaningful in the techno-nuclear age must address the eternal truth of man s place in the universe and the possibility of a creative re-interpretation of religious precepts and conventions Without fusion of these two factors in a synthesis of technology and spirituality humanity will continue to face the confusion created by science and technology which pledges heaven on earth and religion which promises heaven after death In this book various authors have given their individual interpretation of the theology of ecology Of course these inter pretations and views are purely personal and do not purport to be authoritative in any manner

An explanation to the reader is in order at the outset The breadth of our subject may lead to the expectation of a detailed analysis of the world religions included in this book Contributors inter pretations and discussions however are tailored and summarized to fit the purpose of our central theme that is the environmental crisis and world religions This volume provides a survey of those sources in scriptures which specifically relate to the environment We regret any omissions or distortions some of which are inev itable in this kind of scholarly work Since authors do not claim to have examined all authoritative interpretations and philosoph ical or theological views on their respective religions the analysis presented may touch the sensitivity of those whose interpretations of the same texts may be different from this

Interest in the topic originated with the constant queries of undergraduate students at the University of Guelph, Canada who took a course on environmental policy and management from Professor O P Dwivedi During discussions of the religious roots of the ecological crisis students wondered how such a crisis could arise in countries like India, Nepal, Sri Lanka and Japan, where

the dominant Hindu or Buddhist religious culture does not encourage humanity to exploit nature In answer to such querries the first attempt was in the form of a book *Environmental Crisis and Hindu Religion* co-authored by O.P Dwivedi and B.N Tiwari (published by the Gitanjali Publishing House New Delhi 1987) However, the need to bring together views emanating from various religions on the environment was felt Thus comes forth this volume

The book consists of nine essays The lead essay is by Alastair Taylor and Duncan Taylor (father and son) on world religions, science and technology and the environmental crisis The essay provides an overview of the global history of major religious world views indicating their chronological appearance and emergence of outstanding religious traditions This chapter also sets forth a number of key concepts or views that follow from the contents of this essay in one way or another onto succeeding essays although not necessarily in any explicit manner These concepts (as traced by Veeraraj in Christianity and the Environment Rafiq and Ajmal in Islam and the Environment Mistry in Ecology—A Zoroastrian Experience Dwivedi and Tiwari in 'Environmental Protection in Hindu Religion, Tripathi and Bhante in 'Buddhism and the Environment Amar in Jainism and Environmental Harmony and Jolly in Sikhism and the Environment focus on the relationship between a specific religion and the contemporary environmental crisis In the concluding chapter, the editor retraces although in a summary manner and highlights certain key concepts inherent in various religions with respect to the environment and suggests for an universal approach to environmental protection by agreeing on a universal environmental ethic which draws on world religions and cultures. Because the traditional expansionist world view which has dominated the Twentieth Century and which has led to the present crisis arising due to an ever accelerating plundering of our planet's resources will have to be controlled if we do not wish to further endanger the common future of humanity This calls for (a) the re-integration of humanity with nature (b) recognition of nature s intrinsic value and the existence of man only as an integral part of the natural order and (c) the acceptance of a new ethical order for environmental protection where world religions can play an important role in creating a born-again human psyche which respects nature

As a special feature, we have added two appendices (a) the Assisi Declarations and (b) verses in the original texts with transliterations and translations. The Assisi declarations are added as an example of inter faith movement for environmental protection a unique phenomenon which is worthy of emulation by those who suffer from many of the world current religious conflicts We have also included verses in original texts from some religions where translations used by the authors may be subject to various inter pretations by readers and theologians alike As stated earlier interpretations of scriptural writings are based on personal views of the individual authors and do not necessarily purport to be authoritative

The editor is grateful to all the contributors who prepared essays for this volume and made necessary changes in the text Readers may detect an unevenness in the size of various essays which is not attributed to the depth and breadth of any particular religion but mostly to the lack of secondary sources and other published material The essay on Christianity is case in point It is hoped that other publications which may follow this volume could provide the appropriate balance

The editor wishes to acknowledge the untiring and valuable help by B N Tiwari whose assistance was crucial in preparation of some essays A special debt is due to R C Dwivedi I A S who provided financial assistance for the research required to prepare some of the essays Sincere thanks are due to Dr Karan Singh Dr T N Khoshoo and Mr Martin Palmer for encouragement and spiritual fellowship and to the secretarial staff at the University of Guelph Loraine Black Maureen Clelland Susan Sommerauer and Susan Barth

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WORLD RELIGIONS, SCIENCE AND TECHNOLOGY, AND THE ENVIRONMENTAL CRISIS

Alastair M Taylor and Duncan M Taylor

INTRODUCTION

As we know a prism refracts a beam of white light into a rainbow of colours And as Newton demonstrated by passing the refracted rays through a second prism inverted to have the opposite effect of the first the resulting beam appears as pure white again This physical phenomenon serves as an appropriate metaphor for our thesis The evolution of human history refracts into a spectrum of world views and religions each with its attendant system of values and attesting to the uniqueness of a given society And from a planetary perspective all are required to enable us to re-attain an understanding of the one primal source—the White light —that has infused them and which is ultimately responsible for all states of consciousness and value systems on this earth

As befitting the initial chapter in this book we shall look at the twin subjects of major religions and the environmental order within a global and historical perspective In doing so we endeavour to provide an overview of where and when these major world views—including the Western scientific world view—emerged and have impacted on humankind s perceived relationship with its planetary environment

Of particular concern to the authors is the role of 'values and 'ethics" in the formulation and maintenance of religious and secular world views. A "value" is "an abstract generalized principle of behaviour to which the members of a group feel a strong, emotionally toned, positive commitment, and which provides a standard for judging specific acts and goals ' Hence values—such as justice, freedom, love—"provide essential organizing principles for

the integration of individual and group goals."[1] Related to "values" is "ethics which can be defined as the "principles of conduct governing an individual or a group In this chapter, we shall seek to demonstrate that (1) the congnitive and normative (is/ought) are essential and constant components of all societies and forms of human behaviour (2) we are currently in the midst of a new and historically major cognitive and normative transformation affecting the planet's societies and environment and (3) it is possible—and socially important—to depict the character of this emerging world view and its appropriate ethical norms

We shall proceed in terms of three historical and fundamental stages in the Homo/nature nexus

I Reverence for Nature
II Subjugation of Nature
III Reintegration with Nature

I
REVERENCE FOR NATURE

> At the conclusion of the pipe ceremony among the Lakota the participants all exclaim 'We are all related Acknowledged here is not only the relatedness of the immediate participating group There is also an affir mation of the mysterious interrelatedness of all that is The rites of the pipe make specific mention of the fact that each of the indefinite number of grains of tobacco placed in the bowl of the pipe represents ritually or really *is* some specific form or possibility of creation The act of smoking then is a rite of communion Through the agency of man s breath the apparent multiplicity and separateness of phenomena (the tobacco) is absorbed within an ultimate unity (the fire)[2]

This sense of interrelatedness among members of a human community and between humans and the natural world, has con stituted *the* norm of perception and behavious for almost all of the planetary existence of our species (which amounts to upwards of four million years) For more than 99 per cent of this period,

our ancestors lived at the food gathering level of environmental control, followed some 10,000 years ago by a quantum shift to food-producing (with the domestication of various plants and animals) But both at the Paleolithic and Neolithic stages, humankind possessed a world-view—a perception of reality—markedly different from that of a modern person and which has been described as *mythic* thinking Thus, whereas scientific thought approaches narture in terms of things being determined by general laws, the mythic approach views the world in dramatic terms "a world of actions of forces, of conflicting powers Mythical perception is always impregnated with these emotional qualities Here we cannot speak of things as a dead or indifferent stuff [3]

Thus where scientific thought generalizes on the basis of data that can be quantitatively verified mythic thought is subjective immediate and personal In effect stone-age man attached importance to both his physical and psychial states and entertained no dualism between matter and spirit This does not mean that he was devoid of a sense of individuality—but it was a sense that existed in an intimate environmental context a continuous interrelatedness and interaction with everything with which he came in contact In short he had what has been described as a participatory consciousness " It enabled him in turn to engage in abstract thinking Primitive (in the sense of 'primus meaning first) peoples possess a wealth of zoological and botanical knowledge that extends far beyond the realm of economic necessity—knowledge acquired to satisfy intellectual curiosity and provide a meaningful view of reality Careful observation and experimentation were required by Neolithic peoples for example in connection with the cultivation of plants and domestication of animals—processess that could yield profitable returns to the experimenters only after many generations Hence to primitive man and modern scientist alike "the universe is an object of thought at least as much as it is a means of satisfying needs. [4]

The mythic tradition was not a rudimentary form of later societal traditions, but was complete in itself independent and fully articulated Mythic thought is geared to the present tense in the sense that reality is something conceived to be existing or occurring now, rather than having occurred yesterday or at the beginning of the world. Therefore reality can always be tapped Hence while at one level of this reality man is not a tree the two embody

alike a life-force which can be expressed as a single value· "It is." *Mythos* enables men and women to identify themselves with all aspects of the phenomenal world

Within such a perspective cause" and "effect" are two ways of regarding a single action. Rites and symbols are vital embodiments of those things which they signify or evoke, and are designed to tap the universal reservoir of power which enables the desired action to occur *Mythos* represents an organic world order that is not temporally progressing," but is ever-repeating Thus among Neolithic peoples the rites relate to the annual recurrence of the growing and harvesting seasons while the women beget life from generation to generation—even as the Earth Mother is worshipped as a universal womb-tomb-tomb generatrix—so that the supreme purpose and value of human life is to adhere to an order that maintains its telluric or earth-oriented balance

It was this world view which the North American native people shared While upwards of two thousand distinct Amerind cultures existed prior to the advent of the Europeans [5] conceptual invariances ran through otherwise separate groups [6] Living within an organic framework they did not fragment experience into mutually exclusive dichotomies but tended to strees modes of interrelatedness across categories of meaning, never losing sight of an ultimate wholeness. To achieve relatedness to the whole to all manifestation of the Great Spirit—be they rocks tress animals or people—was regarded as indispensable for both persosnal and group well-being Thus for the Oglala Sioux relatedness was good in itself relatedness ultimately to all and man must be a worthy relative [7]

Obviously one must not fall into the fallacy of romanticizing either the American Indians fidelity to the world-view of organicism or their actual behaviour toward one another and to their physical environment Certainly, examples abound of wastage—buffaloes rotting in the plains and beaver all but trapped out during the fur trade But as one scholar reminds us, to adopt this kind of criticism is skin to pointing to examples of murder and war in European history and concluding that Europeans were devoid of a humanitarian ethic of any sort Ethics do not describe how people actually behave, but prescribe how they ought to behave The point is, American Indian cultures provided their members with an environmental ethical ideal however much it

may have been from time to time or from person to person avoided ignored, (and) violated "[8]

From an historical perspective, we have been speaking of the world view associated with simple" societal systems those engaged in food-gathering or the earliest forms of food-producing and pastoralism (and which continued to exist in much of the New World until the advent of Eruopean dominance) However when Neolithic plant and animal domestication was transplanted to the rich bottom lands of such river systems as the Nile Tigis-Euphrates Indus and Ganges, and Huang-ho and Yangtze still another quantum leap occurred in societal organization and environmental control This transplantation resulted in a hundred fold increase in foodstuffs an exponential increase in population the rise of towns complexification of economic and administrative structures and the emergence of political states embracing the river systems and their adjacent lands

This societal quantum shift was accompanied by a 180-degree shift of orientation from a telluric to a celestial orientation Wher eas in *Mythos* the world view is suffused with the female principle—as evidenced by the concept of an Earth mother (*Magna mater)*—in *Theos* (the theocratic paradigm) we find the primacy of the male principle in the creation myths wherein the cosmos is viewed as a divine state an organic polity possessing the sov ereignty and power to maintain cosmic order justice and har mony Each of these archaic civilizations (both in the Old World and much later, in Middle America and the Andes) developed its own paradigm with unique features But they shared a conceptual invariant· religion comprised the central societal force Their celestial pantheons were inhabited by sky gods and this con cept of godship found its earthly counterpart in kingship In some of these societies, the ruler himself was considered divine in others, he represented a deity But in all cases the human polity could not be considered by itself Rather human life was regarded as part of a widely spreading network of connections which reached beyond man made communities into the hidden was regarded as part of a widely spreading network of connections which reached beyond man-made communities into the hidden depths of nature itself "The purely secular—in so far as it could be granted to exist at all—was the purely trivial. Whatever was significant was embedded in the life of the cosmos and it was precisely the king

function to maintain the harmony of that integration."[9] In effect, the state was an earthly extension of the cosmic state which alone was truly sovereign

In such a societal environment, we can expect to find a strong emphasis upon "right order"—the Ehyptian concept of maat which the pharaoh was obligated to maintain Both nature and society were ruled by maat which stood for "right, truth, justice cosmic order [10] In ancient Mesopotamia, too, the gods had decreed justice as the order of society and the ruler was expected to be just and to prosecute injustice wherever it occurred.

The Upanishads, composed in India in the first millennium B C express the Vedantic world-view that the Supreme Reality is the vast undivided whole *Brahman* or being, and every manifestation of matter and energy is a part of *Brahman* The identity of the part with the whole of the self or *Atman* with *Brahman* is expressed by *Dharma* "the principle of primordial transcendent all pervasive and all binding harmony holding its sway over both cosmos and human existence [11] More specifically *Rita* is that dimension of *Dharma* which stands primarily for cosmic order rightness and oughtness and is cognate to logos or reason while *Dharma* represents goodness and duty Throughout the centuries these dual natural and moral concepts have been streassed in Indian thought so that the principles of oughtness and goodness are combined in the teachings for example of the *Bhagavad Gita* "The *Gita* emphasizes that the essence of *Dharma* leading to the metaphysical Real embodies the cultivation of non-violence friendliness and compassion to all being, even mindedness purity contentment and unswerving dedication to the Real Self God or *Brahman* [12] Thus the Vedantic philosophy fuses ontology with ethics and identifies the self with *Brahman* which it formulates as the supreme goal of life For Buddhism in turn, the source of all things was again the One and All Thus Mathayana ethics set forth the ideal of universal compassion with universal nirvana and the moral imperative of solicitude for all forms of life together with love altruism and service to one s fellow creatures

In China as in other ancient civilizations, we again encounter a concern for order on an all-encompassing scale Key terms are *li jen* and *tao* To Confucius for example the cultivation of virtue depended upon li or propriety which governed all relationships and proper conduct Society would be stable if only each person

would play his assigned role Let the ruler be a ruler and the subject a subject, let the father be a father and the son a son Government was primarily a question of ethical behaviour Through the education and discipline of *li* one attains security, confidence and rightness " Another basic concept was *jen* Sometimes translated as "goodness or 'benevolence it is the supreme excellence in man or perfect virtue In the Chinese tradition an individual s growth means the realization that one s nature forms a unity with heaven and earth This interrelatedness morally obligates the individual towards growth or self-cultivation but such a process must always be viewed within a holistic perspective Thus inherent within the Chinese ideogram for *jen* signifying human-heartedness is the concept of man in relation It is in this context that man s humanity is manifested in his experience of the inseparabilty of his own being from other human beings and nature Hence for self development to occur man is obligated to carry out social responsibilities and to form one body with all manifestations of life [13] In Confucianism *tao* often translated as road or way represented a moral law—the only true way of conduct However for the Taoists it stood for the fundamental scheme of nature beyond good and evil order and chaos to which mankind should conform Human beings could live in harmony with nature only if they turned their attention inward and experienced oneness between themselves and the universe

In concluding this section we would emphasize that although a profound paradigmatic shift took place in the evolution of our ancestors from the stone-age level of societal organization and environmental control to the creation of farflung civilizations in both the Old and New Worlds—a shift from earth oriented to sky centred world views—a reverence for nature (what has been described as the enchantment of nature) continued to permeate the beliefs and values of societies and individuals alike The distinguished archeologist and scholar of the ancient Near East Henri Frankfort points out that in those societies the life of man and the function of the state are for mythopoeic thought embedded in nature and the natural processes are affected by the acts of man no less than man s life depends on his harmonious integration with nature The experiencing of this unity with the utmost intensity was the greatest good ancient oriental religion could bestow

Thus In Egypt and Mesopotamia the divine was comprehended

as immanent the gods were in nature The Egyptians saw in the sun all that a man may know of the Creator· the Mesopotamins viewed the sun as the god Shamash the guarantor of justice Although it is at this stage in human history that cities first emerged urban life in no way diminished man s awareness of his essential involvement in nature Frankfort shows that the dif ferences between the Egyptian and Mesopotamian manners of viewing the world were far reaching (and we would add that profound differences likewise existed among other archaic civiliza tions both in Asia and in the New World) 'Yet the two people agreed in the fundamental assumptions that the individual is part of society that society is embedded in nature and that nature is but the manifestation of the divine [14]

II
SUBJUGATION OF NATURE

> The phrase die *Entzauberung der Welt* (Disenchantment of the World) is Weber's Schiller a century earlier had an equally telling expression for it *die Entgotterung der Natur* the disgodding of nature The history of the West according to both the sociologist and the poet is the propressive removal of mind or spirit from phenomenal appearances
>
> The hallmark of modern consciousness is that it rec ognizes no element of the mind in the so-called inert objects that surround us The whole materialist posi tion, in fact assumes the existence of a world out there independent of human thought which is in here
> One thing that is certain about the history of Western consciousness is that the world has been progressively disenchanted or disgodded [15]

While the riverine civilizations of the Old World were domi nating, and during their apogee transforming the cultural land scape the second millennium B C witnessed the movement of various peoples who migrated into what are now India and Iran or pushed westward into the Mediterranean area and Europe Possessors of an iron technology these Indo European speaking peo-

ples interbred in the West with the Neolithic indigenes whom they encountered, settled along the littoral of the Mediterranean Sea and eventually spread throughout Europe where they evolved new cultural loci (as evidenced by various major branches of the Indo-European family of languages. the Graeco-Italic Celtic Germanic, and Slavic) These emergent societies derived various techniques from the older riverine civilizations but a mixture of environmental and self-generated responses resulted in new societal structures and value systems which expressed and it turn supported a new model of Western man s relationship to his world

Whereas the riverine societies were primarily one-dimensional in their environmental control (the given river system and its adjacent lands) the Indo-European peoples spread across seas and lands in two dimensions In time they had created city states in the Mediterranean region then in Roman times an empire that included trans-Alpine Europe, while in the millennia following the era of classical societies, two-dimensiional environmental control was extended to oceanic and finally continental environments This imposing Western world-order was erected upon conceptual foundations largely Hellenic in origin

The evolution of Greek thought has been analyzed by one scholar in terms of four stages[16] The Heroic Mind is the stage of Homer and the epics in a world made bright by sensory perceptions in which men are portrayed at hand grips with destiny struggling to win a noble prize This is the stage of myth-making and fantasy with no clearcut boundary separating the worlds of gods and brave but mortal men The Visionary Mind is associated with the firm establishment of city-states and reflects a more complex kind of society and outlook Ordering thought plays a stronger part but the mind thinks not through the analysis of ideas so much as through ideas interfused with the full play of the senses. This outlook speaks chiefly through poetry and drama rather than philosophy and science After the Persian Wars Athens was transformed into a powerful metropolis accompanied by new social attitudes and ways of thought the stage described as the Theoretical Mind. Typical of this new analytical cast of thinking was the historian Thucydides The final stage, the Rational Mind is encountered in the fourth century B C. with Plato and Aristotle It marks the triumph of concepts of rational order The consequences of this view are virtually limitless It enthrones order at

the centre of things and makes the mind s task one of discerning it by dialectic with entire coonfidence that what the mind perceives will not contradict but further clarify the regnant scheme [17]

It is this fourth stage, the Rational Mind, that becomes the dominant agent in articulating the Greek world view To further our understanding of this paradigm we can single out three terms *logos arete* and *metron* A famous scholar has pointed out that *logos* the "most characteristic word in the Greek language is traditionally translated as word but it also represented the Greeks instrument for finding out what is true and just It lies at the heart of philosophy science religion Everything in the world has a *Logos* it says something, means something; God himself is saying something [18] To reach truth or justice we must engage in dialogue Similarly as Aristotle says the state *(polis)* exists that men may 'live well and attain the good life And this is made possible by *logos* by thinking and discussing issues with one s fellows

Man is not only a reasoning creature—like everything else he is endowed with his own special worth or virtue *arete* Humanity's nature finds fulfillment in certain ends (or *telos*) but to do so it must develop its arete or inborn capacities as far as possible Hence we can see in the marriage of *logos* and *arete* of human reason and human worth for the individual the conceptual foundation for political democracy and participatory government The third term *metron* means measure Protagoras had described Man as the Measure· the microcosm for measuring the macrocosm For the Greeks *metron* was essential to measure and comprehend the world of the senses. When *logos* and *metron* are combined we obtain a basic key to Greek and subsequent Western thinking Reason should apply itself to a cosmos that is largely measurable hence the emphasis upon quantification and the scientific method we know today Whereas the Eastern approach to the nature of reality has been described as *philousia* (the study of essential Being) which defies categorization and measurement in phenomenal terms the Greeks involved themselves in *philosophia* with its emphasis upon factual knowledge of the world of the *senses*

Mounting evidence suggests that during the fourth stage in the evolution of Greek thought there occurred a fundamental separation between the subjective knower and the objective known According to Cassirer 'Western (as opposed to mythic) thought is distinguished by its tendency to distance itself from the given—

to remove both the concept of the self and the concept of the world from the sphere of mythical thought [19] Cornford echoes Cassirer when, in discussing the implications of Ionian science on the Greek mind he writes 'There is no longer a supernatural background intelligence is cut off from action thought is left confronting nature an impersonal world of things indifferent to man s desires and existing in and for themselves The detachment of self from object is now complete '[20]

Similarly Havelock points to a major separation between knower and 'known in Plato s thought In the traditional Greek oral culture the mind tended to surrender uncritically to the prevailing social norms and values Havelock points out that Plato used the term *mimesis* to describe the complete submergence of the self into the other it referred to that state of consciousness in which the person felt totally identified with that which was being perceived Against this oral and poetic backdrop Plato s writings (especially the *Republic*) comprised a radical departure with the discovery of a critical and analytical self consciousness capable of breaking through traditions by standing beyond time and space and local circumstances [21]

The implications of the split between subject and object knower and known were to have profound consequences for the later development of Western thought Questions regarding the exact relation between the universal and the particular the ideal and the transitory soon came to dominate Greek philosophy Undoubtedly these dualistic dilemmas were apparent to Plato himself Collingwood points to Plato s admission of a certain epistemological insecurity as alluded to in the *Parmenides*

> Are there Parmenides asks forms of right beauty and good? Certainly says Socrates Are there forms of man fire or water? Socrates replies that he is not sure Are there forms of hair mud and excrement? Certainly not says Socrates though he admits that the denial lands him in difficulties out of which he can see no way [22]

Owing to the epistemological changes that took place at this time much of the future of Western philosophical inquiry was to become a series of attempts to bridge a seemingly irreconcilable gap the dualistic rift between subject and object knower and

known theory and partice ideal and material eternal and transient and so on. For as Whitehead had remarked Western philosophy was destined to be 'just so many footnotes to Plato" And to be a series of dualistic dilemmas

A. The Dualism of Southwest Asian Religions

This dualistic rift between subject and object knower and known etc was far from unique to the Greeks Religious theologies in the Near East both prior and subsequent to the Hellenic thinkers were marked by dualism—in contrast to those found further east One historian has pointed out that Hinduism for example is like a luxuriant tropical region with its wealth of flora and fauna co-existing in all their diversity and relative autonomy yet sustained from a single source of nutriment and together required to maintain a viable ecological balance In contrast this use of an environmental analogy has its counterpart in comparing the religions of Southwest Asia—Judaism Christianity and Islam—to an arid and semi-desert environment one of sharp and uncompromising dualisms the water and greenery of the oasis versus the infertile sands of the desert the sun s light and heat versus the night s blackness and cold life versus death And whereas Hinduism and other South and East Asian religions are inclusive the religions of Southwest Asia are exclusive in their world views claims and sense of proselytizing mission

This dualistic split between the true believers and the infidel on the part of Christians and Muslems was a logical counterpart to conceptualizing a split between spirit and body salvation and damnation—in short to dichotomizing life and its values as between good and evil In other ways as well the Southwest Asian religions differed notably from their counterparts to the east One was their emphasis upon the male principle (Jahveh God Allah) which creates by an act of will and from on high Markedly absent is the female counterpart as indispensable both to generate and nurture life The earth is not regarded as a partner in the process of generation hence the terrestrial environment is no longer infused with any normative content in its own right but is rather regarded as an object for male control and exploitation

With the collapse of the Graeco Roman world and the spread and legitimization of Christianity the classical paradigm is consequently modified We find the conceptual change in the opening

lines of the Fourth Gospel 'In the beginning was the Word (*logos*) and the Word was God And the Word became flesh and dwelt among us Here the concept of *logos* as reason and as a cosmic ordering principle remains invariant but the creator of the universe is revealed to be a single divine source *Logos* has incarnated God is made man And whereas the Greeks employed *logos* and *metron* in the service of *philosophia* and its search for impersonal laws governing the cosmos and mankind the Christian view of reality shifts perspective from an objective 'It to a subjective "Thou —from natural philosophy to revelation To synthesize reason and revelation was the object of the medieval schoolmen (scholastics) According to St Thomas Aquinas 'Sacred doctrine makes use of human reason not to prove faith but to make clear (*manifestare*) whatever else is set forth in this doctrine [23]

But the Fourth Gospel s opening lines also disclose that Christianity was in turn built upon a dualistic base. Ochs points out that inasmuch as creation is by the Word which was made flesh, the latter is not part of the essence of the divine Word The flesh contains and imprisons the divine word but does not partake in divinity It is viewed as an impediment to perfection—such as in the expression the spirit is willing but the flesh is weak —and the source of all human weakness or even as demonic in man [24]

The world of matter and flesh then for St Paul and others was very much the cave of Plato—an impediment to the true beatific vision both within and above The Christian world view regarded life and spirituality as antithetical to nature and the material world our primary business—indeed our only business—is the salvation of our immortal souls and our animal nature is vile and contemptible [25] Judeo-Christian attitudes towards the environment have been criticized by the historian Lynn White Jr [26] He argues that the dualism of spirit versus matter lies at the root of our contemporary environmental problems While careful to point out that not all Christian traditions adopted an environmentally destructive stance (for example the position of St Francis of Assisi) the mainstream of Christian orthodoxy took to heart the admonition in Genesis to subdue the earth which in turn set the precedent for the development and endorsement of an exploitative ethic God gives Adam dominion over the fish fowl and every living thing that moveth upon the earth He tells Noah (after the flood is past) And the fear of you and the dread of you shall be

upon every beast and upon every fowl and upon all the fishes of the sea unto your hand they are delivered " White contrasts Christianity's dualistic assertions with what he believes to be the reverence of animistic paganism

> In Antiquity every tree every spring, every stream every hill had its own *genius loci* its guardian spirit Before one cut a tree mined a mountain or a brook it was important to placate the spirit in charge of that particular situation and to keep it placated By destroying animism Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects [27]

Recently White s thesis has come under criticism only after the Reformation did Christianity become increasingly interpreted within a mindset that sanctioned the exploitation of the environment But the seeds were already planted in the form of dualism

The Renaissance humanists re-emphasized Graeco-Roman concepts and values Thus *logos* is interpreted to call for repudiation of the Age of Faith and its replacement by a rational status again for man who in turn is endowed as Pico della Mirandola proclaims with a new intrinsic worth (*arete*) in his own right For its part *metron* is employed to measure not only the dimensions of man but the limits of the macrocosm itself Hence the impetus to explore the terrestrial environment—as in the Age of Discovery—and to measure and map it by the compass and other navigational aids and new cartographical projections Similarly there was the invention of the telescope and microscope to explore and measure the largest and smallest phenomena alike Thus do *logos* and *metron* combine anew to lay the foundations for scientific inquiry in early modern times

Equipped with the compass printing and gunpowder (all of which had originated in China)—which as Francis Bacon points out in his Novum Organum have changed thè appearance and state of the whole world so that no empire sect or star appears to have exercised a greater power and influence on human affairs than these mechanical discoveries —Europeans transplanted their civilization to the New World and largely subjugated Africa and Asia as well Early modern times have been described as the

triumph of the West Technological and industrial revolutions occurred which resulted in breakthroughs from tool to machine production and the progressive mechanization of spatial, temporal and even human factors Eventually the Western world view is transformed into a mechanistic purportedly value-free paradigm that detaches man from nature, and capitalism and the nation state from all values except self interest and Social Darwinism s survival of the fittest Let us now see how this state of affairs came about And more specifically what happens to the mutual relations of *logos metron* and *arete*?

Scholars have shown that despite the triumph of Hellenic rationality with its separation of subject and object non-dualistic organ icist forms of thought never fully disappeared in the West Well into the 17th century and even later traditions such as alchemy astrology and the belief among many rural peoples in nature spir its continued to exist Berman argues however that the hallmark of modern consciousness has been that it recognizes no element of mind in nature

> The story of the modern epoch, at least on the level of the mind is one of progressive disenchantment From the sixteenth century on mind has been progressively expunged from the phenomenal world the dominant mode of thinking can best be described as disen chantment non-participation for it insists on a rigid dis-tinction between observer and observed [28]

B The Dualism of Traditional Western Science and Technology· A Secular Religion

In England Francis Bacon had distinguished three types of ambi tion The enlargement of power by the individual is vulgar and degenerate and by a country is more dignified but not less cove-tous In contrast the ambition to enlarge our species power and empire over the universe is

> more sound and more noble than the other two Only let mankind regain their rights over nature assigned to them by the gift of God and obtain that power whose exercise will be governed by right reason and true religion

In short reason (*logos*) should be applied to the phenomenal world so that men might enlarge their dominion over nature

While Bacon and the British empiricists of the 17th and 18th centuries stressed the importance of the objects of sense perception and the mere passivity or even illusiveness of the subject on the continent the process of separating subject and object was also proceeding albeit from a different philosophical stance Thus Rene Descartes advocated the reduction of nature to measurable units so as to obtain definitive knowledge of it for Descartes subject and object mind and body were regarded as totally autonomous units (Indeed he believed that animals being devoid of reason were mere machines or automata the cry of a beaten animal was solely an external reflex unconnected with any inner feelings or sensations)

For Descartes Spinoza and Leibnitz the role of mathematics was central They perceived the real as rational But in rejecting perception as being basically untrustworthy the end result tended to be a vast unverifiable metaphyscal system that stressed the primacy of mind and rationality over that of sense perception and matter Hence rationalism was to emphasize the importance of the knowing subject at the expense of the known object With the writings of such scientists as Kepler and Galileo and the increasng sophistication of mathematics the development of dualistic thinking was in turn furthered—in metaphysics between mind and body in cosmology between God and nature and somewhat later in epistemology between rationalism and empiricism[29]

In 1624 Galileo published *Il Saggiatore* (The Assayer) which distinguished between those qualities of an object that are susceptible of exact numerical estimation and those which cannot be so treated The latter consisted of secondary qualities —such as whiteness or redness bitterness or sweetness while primary qualities comprised size shape quantity and motion Galileo has been called the prime mover in the development summed up in the phrase *Science is Measurement* ('He maketh all things by number weight and measure) He altered man s conceptions of the kind of knowledge that was to be sought by producing a conception of the world in which search might be made for mechanical principles alike in the movements of the heavens and the changes on the earth in the circulation of the planet s satellities as in the structure of a minute insect It is an increasingly mechanic

world with which men of science have henceforth to deal The new determinism concerned the stars no less than men and men no more than mice [30]

The mechanical paradigm, brought to a definitive synthesis by Newton employs *logos* in order to demonstrate the potency of *metron* But it has nothing to say on the score of those secondary qualities that Galileo could not measure and which include not only whiteness and sweetness but *arete* (virtue) and *sophia* (wisdom) For these reasons the empiricists had much in common with the rationalsts Thus for Locke only that which had solidity and extension was essentially real Hence it was a world in which quantities ultimately mattered more than qualities

Matson and Pepper point to three interrelated features of the Newtonian paradigm that became philosophically dominant during the 17th and 18th centuries and which in turn would be the guiding influence of our modern industrial society [31]

(1) The root metaphor of mechanism is the word machine The Weltanschauung that was to become synonymous with the name of Newton was of a universe organized on the principles of a great machine

(2) In keeping with the image of a machine the Newtonian model was essentially atomistic and reductionistic in its outlook and appraisal of both man and the universe It promised a world that could best be comprehended in terms of so many particles of matter in motion The new science promised the transforma tion of man himself into the measurable and manipulative parts of the great machine Man was expelled from the center of the stage—from the active part in the drama—to a seat in the audi ence and the passive role of spectator The full meaning of this tableau was that man had disappeared as subject and reappeared in the world as object Mind itself was dissolved into particles in motion by the materializing solvent of the new physics [32]

(3) With its emphasis upon mass and other measurable ele- ments as primary qualities and the relegation of secondary qual ities to being merely the effects of nature upon the mind the Newtonian world was one of indestructible particles equipped of primary qualities and possessing mathematical characterstics [33] In such a world there was no color in the rose—only a certain kind of motion in the material object which somehow has managed to produce the sensation of color in the mind Referring to the logic

of this form of thinking, Whitehead has wittily remarked

> Thus nature gets credit for what in truth should be reserved for ourselves, the rose for its scent the nightingale for its song, and the sun for its radiance The poets are entirely mistaken. They should address their lyrics to themselves Nature is a dull affair soundless scentless colourless merely the hurrying of material endlessly meaninglessly[34]

The dualism inherent in the Western world-view found further expression in the mechanistic paradigm with its separation of facts and values Although dualism had its birth in ancient Greece it should be noted that for Plato the realms of facts and values were very much fused together Thus the Good was the True—to think correctly was also to act correctly—a concept that was to be later espoused by St Augustine and by the medieval scholastics However as we have seen with the advent of Baconian, Galilean, and Newtonian science from the 17th century onwards came the radical separation of primary and secondary qualities Henceforth the world of nature was to be regarded as being essentially value-free save for possessing utilitarian and instrumental value

From the 17th century empiricism together with the separation of facts and values became the intellectual orthodoxy in the development of modernity Moreover even among the rationalists there was a belief in separating spirit and mind from the objective world of nature Thus Descartes' separation of the world into the realms of *res cogitans* and *res extensa* only added support to the developing belief in a natural world devoid of intrinsic worth[35] And although the movement towards empiricism coupled with the quantification of the world was to come under attack by Pascal Leibnitz and Spinoza in the 17th century by Rousseau Kant and Herder a century later, and by Hegel and Nietzche in the 19th century its momentum could not be arrested, and it became the dominant intellectual force underlying the rise of the industrial world view in modern times

This trend culminated in the 20th century with the thrust towards objective forms of philosophy and social theory Hence we find the rise of analytic and linguistic philosophy in terms of logical atomism logical positivism the Vienna Circle, and the

Oxford Circle. In psychology the thrust was towards stimulus-response forms of behaviorism, in political theory, sociology and throughout much of academia, the trend towards positivistic methodologies manifested itself in the need for the statistics and the progressive quantification of value-free" data. Perhaps Max Scheler was not far off the mark when he stated 'To conceive the world as value-free is a task which men set themselves on account of a value the vital value of mastery and power over things '[36]

Cassirer shows that the new scientific attitude of the 18th century was to deprive nature of its carefully guarded secrets to leave it no longer in the dark to be marveled at as an incomprehensible mystery but to bring it under the light of reason and to analyze it with all its fundamental forces Caroline Merchant contends that the development of modernity went hand in hand with the de-animization and hence the objectification of nature As a consequence nature was no longer regarded as a thou but as an it —to be exploited for utilitarian ends Viewed as a system of inert particles moved by external rather than inherent forces the mechanical framework could legitimate the manipulation of nature Moreover as a conceptual framework the mechanical order had associated with it a framework of values based on power fully compatible with the directions taken by commercial capitalism.[37]

The concept of *progress* represents a central value for the modern Western world That economists often correlate progress with a society's performace as quantified in terms of Gross National Product is a logical result of the belief accompanying the rise of modernity that expanding human needs and wants would be progressively satisfied with the material growth of the economy No longer would people have to look towards some Augustinian City of God Human salvation could henceforth be sought in secular terms Hence the idea of progress became intimately tied to the notion that want might one day be ended through the progressive subjugation of the natural world for human needs In effect the idea has been predicated upon the "objectification of nature and comprised an indispensable component of our industrial world-view At the core of this concept of pogress is the belief that civilization has moved is moving and will continue to move in a desirable direction "[38] Thus, the word progress does not refer to change *per se* rather it is teleological in that it implies change directed towards a specific goal

Actually Bacon first gave expression to the idea of progress in his utopian work *New Atlantis* (1624) In it he describes a science-oriented community on an imaginary island which seeks to enlarge the bounds of human empire, to the effecting of all things possible Science and knowledge were pursued not so much as ends-in-themselves but to subdue and improve nature to meet human objectives (For example techniques are employed to imporve changes in the nature of plants and animals) This was Bacon s promise of progress that the 'profitable inventions" of science would one day usher in a veritable utopia. There was also the hope that humans would no longer be inclined to war against their own kind once their aggression had been redirected into the subjuga tion of nature for purposes of societal well being (A similar view was later espoused by Karl Marx who argued that with the end of the class system humans would at last be able to wage war against nature)

In *Novum Organum* Bacon argued that the secrets of nature betray themselves more readily when tormented by art that when left to their own course But just as nature must not be permitted to go its own way so too the human mind in turn must be strictly controlled not leaving it to itself but directing it perpetually from the very first and attaining our end as if it were by mechanical aid [39] Hence to understand nature one must learn to treat it mechanically—but the human mind must behave mechanically as well [40]

Bacon s writings exerted a profound influence on modernity's belief in the power of science and technology to improve the human condition In 1794 Condorcet in his *Progres de l esprit* humain, helped further the Baconian tradition by writing that there were no limits to human perfectibility and that he looked for ward to the day when education and scientific knowledge ush ered in an era of truth, happiness and virtue By the 19th century the idea of progress was fast becoming conventional wisdom Moreover it had become intimately linked to modernity's expan sionist ethos that a scientifically controlled nature could satisfy seemingly endless human needs As we have seen, the Newton-ian world view—in which modernity arose—separated mind from nature and facts from values. In a world in which facts, objects, and things really mattered, the idea of progress was in turn regarded largely in quantitative terms—in the growth of the mar

ketplace, and of technology and empirical science to secure increasingly from nature human needs and wants

To manipulate and secure from nature a secular utopia has continued to be the guiding light of modern industrial society Indeed, both capitalist and socialist ideologies have bowed before the expansionist ethos and pitted man and his technology against the natural world (For example in the *Grundrisse* Marx praises the industrial revolution brought on by capitalism inasmuch as it was giving humankind the necessary mastery over nature) Both Ophuls and Heilbroner argue that the values underlying capitalism and socialism are predicated upon the transgression of the bounds and limits of nature[41] And Ehrenfeld refers to this Promethean like mentality of the contemporary industrial world as the arrogance of humanism —the *hubris* for which we are now having to pay the price[42]

III
REINTEGRATION WITH NATURE

When I heard the learn d astronomer
When the proofs the figures were ranged in
  columns before me
When I was shown the charts and diagrams to add
  divide, and measure them
When I sitting heard the astronomer where he lectured
  with much applause in the lecture-room
How soon unaccountable I became tired and sick
Till rising and gliding out I wander'd off by myself
In the mystical moist night air and from time to time
Look d up in perfect silence at the stars

Walt Whitman

Periodically in human history have occurred major societal quantum shifts which in turn have been accompanied by a transformation in world views value systems and codes of ethics. These major shifts have in the past been marked by such factors as (1) one or more major developments in technology or science, (2) an increased capability to utilize the natural environment (3) an exponential rise in population (4) further complexification of societal

organization and division of labour· (5) new canons of aesthetic and architectural expression, and (6) the aforementioned new views of reality and their accompanying value systems and codes of conduct It should be noted that *all* of these factors are present in our own century Moreover for the first time in history they are functioning on a *global* scale To demonstrate our argument the 20th century has given birth to Quantum Mechanics and the theory of Relativity and ushered in the Space Age the Electronic Age the Nuclear Age 'high tech and the Post Industrial Age With the invention of the airplane and its successors humankind has gone vertical for the first time in history it has acquired a three-dimensional environmental control capability enabling it to move into extra terrestrial regions and contact other members of the solar system In this century global population will have increased four-fold from about 1.5 billion (reached after some four million years) to around 6 billion in 2001 and few are likely to cavil with the thesis that our governments businesses institutions and other societal formations are the most complex in history While artists have been experimenting with non representational and other forms of expression the architects have dotted the land scape with structures never seen before Little wonder then that a profound paradigmatic shift is in turn occurring as regards humankind s view of reality accompanied by a set of values appropriate to this new world view

That society is in the midst of a profound structural and beha vioral transformation is attested by evidence all about us Under standably then any number of scenarios about our future are being developed these days When examined all of them repre- sent variations on three forecasting themes According to the first theme society can improve while still retaining its traditional values and behaviour which as we saw were based upon the pre- mises of positivistic physical and social sciences that implicitly accepted certain normative assumptions Among them was the concept of progress based upon science and technology in furth ering economic growth and political power *per se* another was the dualistic view of the separation of man from nature and his 'right to exploit and conquer' his environment Still another assump- tion was the emphasis accorded independence in the political and economic spheres a strong sense of competition which has its con ceptual rationable in Social Darwinism s survival of the fittest

In short this is the view of the future as held by traditional Westerners who believe that the existing "expansionist paradigm is fundamentally viable and enduring, and should be retained. The second theme maintains for its part that the present structure and values of contemporary society will indeed be retained, however things are not going to progress but on the contrary, are doomed to get worse both quantitatively and qualitatively This "Malthusian analysis is based on perceived limits to growth as non replenishable resources dwindle while the planet's population continues on a runaway course in Third World continents thereby increasing the prospects of a Social Darwinist future with a vengeance for much of humanity

In contrast to these two scenarios is the third or ecological paradigm Its proponents contend that society will have to be transformed for two purposes to resolve the global problems confronting humanity today and in the decades ahead—population pressures diminishing non renewable resources and dysfunctionalism and alienation within virtually every society and to put a halt to mounting environmental pollution and preserve the biosphere for future generations More explicitly it calls for quantitative prudence and restraint coupled with normative transformation. It welcomes the combined contribution of physical nature and societal nurture to the evolution of human consciousness Such a paradigm is integral to a world view that regards the universe as a unified system all of whose parts are connected and interdependent At this juncture we might focus on two fundamental aspects of this currently emerging world view (1) the *re-enchantment* of nature and the implications that follow from our recognition of nature s intrinsic worth and (2) the acceptance of a new ethical order for society and the individual alike

In the late 1960s and early 1970s a number of voices alerted the public to the possible risks of massive environmental deterioration In 1972 the First Report to the Club of Rome *Limits to Growth* had a profound impact within intellectual circles by raising the question of finite planetary resources thereby challenging the fundamental assumptions of modernity's growth ethos Moreover it pointed to the futility of finding solutions through traditional means [43] That same year the Stockholm Conference on the Environment alerted the world to the diversity and magnitude of the

problems that threaten the biosphere pointing out that the quality of the environment depends upon the values that we espouse and how we organize our societies Not surprisingly these concerns were given added weight with the implementation of the OPEC oil cartel soon afterwards

During the past decade a growing list of ecological challenges to the viability of the expansionist ethos has been set forth by organizations such as the Science Council of Canada, the Stanford Research Institute and by the United States Government in its *Global 2000 Report to the President* At the turn of the century and again during the 1930s the widespread questioning of the myth of superabundance had corresponded with rising conservation concerns Now the issue of limits to growth was being seen for the first time in global terms For an increasing number of persons the traditional patch up approach as found in wise management conservation was no longer seen as adequate They perceived an ultimate need for a new set of values and societal priorities—one based on the recognition of the universe as an interrelated whole

In the early 1960s Rachel Carson s *Silent Spring* (1962) forcefully spelled out the consequences of our continuing failure to recognize the extent to which we are connected to the surrounding environment During the latter part of that decade the reality that we inhabit Only One World a phrase that was to serve as the title of a book by the biologist Rene Dubos was dramatically brought home with the Apollo photographs of Spaceship Earth These images served in turn to underscore a growing sensitivity on the public s part to ecological issues—and to the ecological dictum that every separate entity is connected to all the rest [44] With the publication of such works as Commoner's *The Closing Circle* (1971) Odum s *Environment Power and Society* (1971) and Laszlo s *Introduction to Systems Philosophy* (1972) the holistic or systems approach had become a central theme in environmental literature

In brief the ecological or systems model was the view that the universe must be seen as a *systemic hierarchy of organized complexity*—a myriad number of wholes within wholes all of which are interconnected and interacting Within this perspective an individual system cannot be properly understood apart from its relationship with the environment of which it is an integral part And while the development of systems theory was to prove a

double-edged sword—its advocates employing it either to promote technocratic or anti technocratic purposes—it represented a firm rejection of the dualisms (such as the separation of facts and values, and the separation of man from nature) that have played such a major role in the history of Western science and philosophy Not surprisingly therefore a number of new works in turn expressed the contemporary relevance of many of the traditional North American native values towards the land and the extent to which these non-dualisitc perspectives were aligned with the ecological and systems view of the world [45]

The ecological view of the universe as an interrelated whole gave added weight to the argument that nature must be regarded as possessing value in its own right During the past decade the "land ethic" of the late American conservationist Aldo Leopold has been employed extensively as an impetus in this direction In *A Sand Country Almanac* (1949 1978) he argued that true conservation will begin only when humans enlarge their sense of community to include non human entities But this cannot be done until people are willing to view other organisms and aspects of nature as having an intrinsic worth of their own and not simply as means to fulfill Human ends For Leopold conservation is a state of harmony between man and the land and this can be best achieved when nature is viewed as a community in which we live and not merely as property for purposes of economic gain and exploitation

> We abuse land because we regard it as a commodity belonging to us When we see land as a community to which we belong, we may begin to use it with love and respect There is no other way for land to survive the impact of mechanized man That land is a community is the basic concept of ecology but that land is to be loved and respected is an extension of ethics [46]

Leopold summarizes the land ethic in the following maxim A thing is right when it tends to preserve the integrity stability and beauty of the biotic community It is wrong when it tends otherwise Leopold s land ethic has recalled for many John Muir s belief that nature must be looked at as a value in its own right, regardless of its ability to satisfy human values Along these lines Paul Taylor writes

> In the anthropocentric view of nature our responsibilities to nature are based on the fact that those ecosystems and communities of life can further the realization of human values We have no obligation to promote or protect the good of non human living things, independently of this contingent fact A life centred system of environmental ethics is opposed to human-centred ones precisely on this point From this point moral obligations are owed to wild plants and animals themselves as members of the earth s biotic community
> We are obliged to respect the integrity of natural ecosystems to preserve endangered species and to avoid environmental pollution because they have inherent worth Their well being is something to be realized as an end in itself[48]

Concern for environmental issues dramatically increased during the late 1960s and early 1970s at the same time that various counter-cultural and anti-establishment groups had begun actively to advocate such issues as minority rights women s rights native land claims consumer protection and Third World self determination The viability of the ecosystem became linked to the viability of the existing social system and more often than not each was regarded as having interests antithetical to those of the other

As with the Romantic movements of the 18th and 19th centuries those areas of the world which had remained relatively untouched by the ravages of civilization—in particular the wilderness areas—once more became symbolic of all those qualities that an overly polluted alienated and ecologically unbalanced society desperately lacked To many North Americans wilderness was diametrically opposed to the civilization that the counterculture had come to distrust and resent The green world the wild world held essential truths One was the importance of harmony and community Ecology according to countercultural ideas provided the corrective philosophy to the competitive ego centricity of rugged individualism [48]

This orientation was clearly indicated in the natural science/ecology sections of bookstores filled with works on back to-the land organic farming, and other activities pointing to an alternative

life-style It also offers a clue to the widespread popularity in recent years of works concerning the North American Indian. For like the Romantic's noble savage of the 19th century the native came increasingly to be viewed as possessing the answers to an industrial society's need for ecological balance

Reacting against the homogenizing and centralizing tendencies of modern society and its technology many people have looked to ecology as a rationale for the promotion of decentralized self sufficient and pluralistic forms of political and social structures In doing so they may be seen as following the Romantic and anarchist tradition set forth by Proudhon Morris and Kropotkin in the 19th century and in our own period by such writers as Ellul and Bookchin In recent years added weight has been given to this position by advocates of appropriate or soft technology—they have linked technologies based upon renewable forms of energy to the promotion of more self-sufficient and decentralized forms of society

If writers such as Schumacher (*Small Is Beautiful* 1973) and others have linked the concept of decentralization to environmentally sound forms of appropriate technology—based on renewable resources and smaller scale simpler hardware—Devall and Dasmann are among the ecologists who have promoted this concept in biological terms Thus they relate the idea of cultural pluralism to the principle of ecological diversity and stability

> Diversity is inherently desirable both culturally and as a principle of health and stability of ecosystems [and] local autonomy and decentralization of power is preferred over centralization of political control[49]

Somewhat similarly Dasmann argues for the decentralization of our contemporary society so that local communities and cultures can thereby learn to adapt themselves better to the land on which they live In this regard he has found inspiration for our future in what he considers were the ecologically viable lifestyles of the traditional North American natives in which diverse cultures were adapted to the surrounding environments (This philosophy is now being politically articulated by Green Parties throughout Western Europe)[50] In our view the centralization/decentralization issue should not be approached in dualistic far

less dichotomous terms. The needs common to all—the protection and enhancement of the environment and basic standards of nutrition shelter health, education—must be met on a global scale and the resources required to meet these needs call for international allocation. At the same time the specific uses to which these resources are put warrant decentralization of the decision-making process to the regional and local levels of society so as to take account of cultural and community uniqueness. In short think globally and act locally

We might now focus on two fundamental ethics that we regard as prerequisite for the emergence of our preferred world view More precisely we are being called upon to accept two complementary ethics one is ecological the other entails self-realization

(1) The Ecological Ethic

If an individual identifies with the whole of nature and perceives that he is one with the planet he is naturally drawn to an ethic which relates his own self interest to that of fellow humans and to all planetary life Such an ecological ethic recognizes limitations on available resources and calls on our species to act in partnership with nature in protecting the complex life-support systems of the planet in husbanding resources appropriately in modifying ecological relationships sensitively and in moving towards a balanced economic-ecological system wherein distinctions are clearly drawn between healthy and cancerous forms of activity This ethic emphasizing the total community of life-in-nature and the oneness of the human race is essential in order to preserve the biosphere and to enhance the evolution of all species and societies It has been advocated in the past from Lao-tzu to St Francis Its basics correspond to many of the assumptions found in those lithic and ancient riverine societies whose roots were embedded in a nature prior to its dualistic disenchantment It is an ethic supported by environmental science and General Systems Theory

(2) The Self Realization Ethic

Complementing the above this ethic affirms that "the proper end of all experience is the further growth in individual and collective awareness Therefore the appropriate function of social institutions is to create environments that will foster this development Such an ethic is supported by human potential move-

ments (including psychosynthesis and humanistic psychology), and it is found at the core of almost all religious philosophies Self realization provides the most satisfying answer to alienation and anomie It acts as the criterion on which social institutions should be structured. It is the necessary safeguard against repressive social laws. Again, each of these ethics 'is a corrective against excesses or misapplications of the other '[51]

IV
CONCLUSION INTEGRATING "IS" AND "OUGHT"

> To see a world in a grain of sand
> And heaven in a wild flower
> Hold infinity in the palm of your hand
> And eternity in an hour
>
> William Blake

In a recent book the Nobel laureate Ilya Prigogine points out that we are in the midst of a profound change in the scientific concept of nature and of the structure of human society As a result there is a need for new relations between man and nature and between man and man. We can no longer accept the old a priori distinction between scientific and ethical values [52] And in our quest for *re-integration with nature* we recall Prigogine s own vision.

> We believe that we are heading toward a new synthesis a new naturalism. Perhaps we will eventually be able to combine the Western tradition, with its emphasis upon experimentation and quantitative formulations with a tradition such as the Chinese one with its view of a spontaneous self-organizing world Each great period of science has led to some model of nature For classical science it was the clock, for nineteenth century science, the period of the Industrial Revolution, it was an engine running down. What will be the symbol for us? What we have in mind may perhaps be expressed best by a reference to sculpture from Indian or pre-Columbian art to our time In some of the most

> beautiful manifestations of sculpture, be it in the dancing Shiva or in the miniature temples of Guerrero, there appears very clearly the search for a junction between stillness and motion, time arrested and time passing We believe that this confrontation will give our period its uniqueness.[53]

The future is always open-ended. Hence the present social economic and ecological state of affairs could propel us to irreversible destruction or instead evoke a new age of ecological balance and social justice Whatever the outcome it is becoming increasingly clear that many of the values held by our industrial world are totally inadequate for long term survival Little wonder, then, that we are witnessing the emergence of a wide specturm of challanges to the traditional Western world view—including the peace movement feminism rejection of Western hegemony in the Third World the human potential movement the growing interest in Vedantic Buddhist and native American thought—all of which represent a yearning on the part of increasing numbers to ascribe to a readcally new set of values

In the years ahead we shall have to face up to the deficiencies in our traditional values and institutions rather than shifting the blame to alleged deficiencies in nature itself Because ultimately we must realize that the images values and archetypes that people carry in their heads shape the institutions technologies and envionments in their heads In Cassius s words 'The fault dear Brutus is not in our stars but in ourselves With the rise of modernity the industrial world-view has been telling us 'You are what you own the more you own the more you are '[54] But as the *Brundtland Report* warns we cannot indefinitely go on plundering the planet for if we do the world of consumerism will end up consuming itself [55]

Possibily within the next few decades we shall witness the progressive de-structuring of our industrial society If so, we can built hope that as part of this process humanity will return to a conscious connection with the biosphere—to the re-enchantment of nature and the implementation of what we described earlier as an ecological ethics. Such an ethic is but the re-affirmation of what Aldous Huxley has termed the "perennial philosophy with its non Western sources including the Upanishadic emphasis on the

oneness of life, Lao-Tzu's convept of the Tao, the Buddhist belief in harmlessness towards all forms of life and the native Americans' experience of Kinship and relatedness to all manifestations of the Great Spirit· and its Western sorrces represented by St Francis' communion with nature Leibnitz's theory of monads (in which the whole universe is mirrored in its every part) Whitehead s belief that every point or entity "feels or prehends all other points and Barry Commoner's law of ecology which states that every event affects every other event

But we would carry our thought processes still furthur While we need an ecological ethic which affirms that human life is inex tricably linked *horizontally* to its physical and social enviornments we also require a self realization ethic that links humanity *vertically* to the transcedental or spritual dimension. Indeed as we move towards a new acceptance of enviornmental balance and resource conservation, the concept of growth will have to be seen in other than simply material terms—being directed increasingly to the development and expansion of conciousness and the actualization of life potentials And central to the self realization ethic is the value of caring

In his work *On Caring* (1971) Mayeroff points out that to care means to help the object of one s attention or action to grow and to actualize itself One may care for a living being, an ecosystem, a place or an idea In caring, I experience the other as having potentialities and the need to grow Very often this means needing me in order to fulfill this growth or to help bring its latent essence into actualized existence In caring the other is primary And while I experience the other as an extension of myself I also experience it as something which is seperate and that I respect in its own right Hence in caring the boundary between self and other subject and object becomes permeable Indeed the act of caring is the drive towards the integration of the self with the other—which also manifests itself in the integration of oneself Caring is love It never diminishes when it is given away It is through caring and love that life s essence is brought into existence

In this regard if there is a single ultimate imperative for humankind, it is to become in existence what one is in essence Or as the late theologian Paul Tillich states.

The moral imperative is the command to become what

> one potentially is .. his true being shall become his actual being—The anti—moral act is one that contradicts the self realization of the person as a person and drives towards disintegration.[56]

For Tillich it is being open to our intution and by subjecting this to the continuous criticism of experience that we are able to see the discrepancy between what we are in essence and what we are in our actual existence Our goal is to reduce this gap Moreover those values that we must continually strive to embody in our everyday lives cannot be derived solely from the world of existence Thus while on the level of existence historical conditions and society determine the content of our values, the ultimate ground of values is rooted in the ground of being, at the level of essence In the final analysis values must be derived from the essential structures of being which appear within our existence. Hence while the realm of nature may be a *carrier* of values, these values are derived from the level of essence or being—in other words from the level of ontology

Throughout history all cultures have looked to the ontological realm as the source of their ultimate values—the ground of being symbolized in terms of God nature,Brahman Tao and so forth. Indeed it is only at this level that the dichotomy between is and ought fact and values subject and object are reconciled (as illu strated in the Indian Description of Reality as *Saccidananda*)—the ultimate synthesis of existence consciousness and value [57] Or as Weisskopf points out

> The universal content of ultimate values stem from the basic existential trinity of antinomy polarity and the union of opposites This union is the essence of ultimate values Ontologically the ground of being is that dimension in which all antinomies are united and harmonized It is the all inclusive essence in which con flicts are dissolved in unity It is the rational structure of the universe together with its depth dimension, the creative ground the infinite and unconditional power of being It cannot be described defined and named but merely symbolized perhaps grasped in rare peak experiences in a flesh of undrestanding so that the mind is flooded with light [58]

It is of this ultimate synthesis of existence consciousness, and value that the poet also speaks

O chestnut-tree great-rooted blossomer
Are you the leaf, the blossom or the bole?
O body swayed to music, O brightening glance
How can we know the dancer from the dance?
William Butler Yeats

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2

CHRISTIANITY AND THE ENVIRONMENT

Rev Anand Veeraraj

I
INTRODUCTION

It is said that the only man made structure on earth that is visible to the naked eye of the Apollo astronauts on the moon is the Great Wall of China Although we hail the Great Wall as one of the seven wonders of human ingenuity in essence, it is a symbol of our unsociability and our inability to relate to one another Indeed we found the ultimate symbol of our unsociability in the bomb It expresses our awkwardness with ourselves. The strategy for human survival and the concommitant social and cultural institutions we evolve are meant to confront those with whom we relate and who share our fate together In the final analysis we can relate with one another only with our innate killer instinct—the utmost we offer to settle any qualms We are set on eliminating those with whom our destiny is intimately tied up with whether they be human beings or the world of nature

In contemporary times this human unsociability is becoming more and more pronounced on the ecological front We have turned this fit of rage on the very nature that supports and sustains us In preparing for D-Day we are now in the process of systematically terminating all life from the face of the earth Surely and steadily we eliminate species after species with each passing day Very soon we will be eliminating at the rate of one species every hour And by the turn of the century we would have slaughtered one fifth of the present estimated 5 million species [1] Homosapien has become the greatest single threat to the rest of the species Sardonically homosapien has been lately added on to the Red Data Book (The Book highlights the world s most

critically threatened species)[2] Our culture our social and economic institutions and our science and technology are geared to accomplishing this suicide mission and mass annihilation. Our science and technology has betrayed us Bhopal and Chernobyl have given us a foretaste of the rude shock that awaits us around the corner We are dangerously heading towards annihilation. If there is one theme that characterises the mood of the contempor ary human society and global culture it is survival

The unprecedented environmental crisis we face today has gen erated a great deal of interest in the study of ecology The science of ecology studies the balance of living things in nature and the interaction among organisms and their physical and biotic habitats Until recently it has been one of the major preoccupations of biologists. In recent years however the term ecology has come to acquire a meaning related to the problem of destruction man has brought about not only on the environment but concomitantly upon his very survival "Ecology," says Charles Birch and John B Cobb Jr "is the study not only of what keeps species extant, but what makes them extinct"[3] As a modern academic discipline ecology studies problems such as water and air pollution the destructive noise level over population, radiation hazards the depletion of irreplaceable natural resources cutting down forests pollution of rivers and seas soil erosion, dumping industrial and consumer wastes and problems connected with urbanization like mental and physical stress sickness, unemployment poverty slums and crime The study of ecology then touches all science and arts from biology to physics, politics to sociology and ethics to religion.

The word ecology first appeared in the English language around 1873 when the industrial revolution was taking its toll on the cul ture of the English countryside[4] It comes from the Greek word for house *oikos* The same word provides the root meaning for the word economy which originally had the meaning of the art of household management One of the most intriguing things about the science of ecology is that among other things it also studies the human factor both as dependent and determinent within the eco-system. Ecology studies the role of man and woman within the community of nature It tries to understand the destiny of man whose essential material, physical, and spiritual substance derives from the flow of nature Environmental degradation affects also

the quality of our life Whether we realise it or not, ecological crisis affects every area of our life—our social relations, our health, our morals economy politics our culture and our future. Every social issue and human dilemma finds its roots in the rupture of humanity's essential relationship with the nature around Environmental practitioners tell us that the contemporary human predicament and the mounting crisis on all fronts have come about due to man s ruthless assault on nature and his attempt to subdue and control its forces and properties

Ecological Crisis—A Religious Crisis

One thing we come to learn and learn the hard way is an awareness of our own destiny Human destiny is intimately tied up with the environment and conditioned by it We can no longer afford to speak of man being above nature a species disjuncted from the community of species and the rest of nature, living only for his own unique destiny The mass of data we process from ecological fronts speak of humanity's interdependence on nature We are intimately related with the rest of the species If we are serious about a just and sustainable future for humankind our primary concern should be with the destiny of nature rather than that of human beings The death of nature means the death of the human species In this sense the destiny of both man and nature is coterminating

When we talk about the destiny of man and the destiny of the world we are talking in religious terms Christians and especially Calvinists understand the term destiny [5] If we articulate the concept of the destiny of nature the ecological crisis then becomes a religious issue and demands a religious response from us After trying for several decades to find answers for human predicaments in every discipline of science from biochemistry to space exploration in all art from politics to sociology and in every ideology and philosopy from humanism to existentialism we are beginning to realise that the problems humanity is confronted with are basically religious in nature and only religious answers can solve them

The term religion is a loaded one The Latin word for religion *religere* means to bind strongly

From an anthropological and sociological point of view

> religion could rightly be described as man's response to the exigency of human condition, in which he is driven to seek security status and permanence by identifying himself with a reality greater more worthy than himself[6]

The premise of this definition accepts that the reference point of durability permanence and the meaning of life may be sought in an organising principle that upholds and binds together all existential realities. Humankind does not survive apart from being grounded and rooted in this ontological base And in this sense religion is not just one of the many constituent parts within the existential realities, but ties together all other parts and becomes pandemic in subjecting the entire sweep of human experiences together with that of nature Religion in any other sense is not religion at all Should there be an enigma in any one area of this cosmic unity it affects the whole system There is no secular solution to the problems humankind is confronted with In this sense, ecologic crisis is a crisis of religion itself and demands a religious response

Ecologic Critique of Christianity

In recent days Christianity as a religion is being singled out and charged with causing an ecologic crisis in the Western world which spills over affecting the rest of the world in one way or another Christianity's religious and psychic vigour is thought to be the source of materialistic values, consumeristic life style and diabolical scientific, technological and industrial culture that damage the environment. Perhaps the most widely quoted ecologic critique of Christianity is Lynn White Jr, Professor of History at the University of California, Los Angeles White had studied extensively the Social History of the Middle Ages. On December 26th, 1966 White delivered a lecture at the Washington meeting of the American Association of Science, on the theme "The Historical Roots of Our Ecologic Crisis.[7] White became a celebrity overnight among the protagonists of ecology, and his lecture has become something of a classic White who himself is a loyal churchman, made a scathing attack on Christianity and especially on Western Christianity accusing it of being the most anthropocentric (man-centered) religion the world has ever seen. He said "Human ecol-

ogy is deeply conditioned by belief about our nature and destiny " He contended that since Christianity believed that man has been given the dominion over all of God s creation Christianity made it possible for man to exploit nature Therefore he said that Christianity bears a huge burden of guilt. White maintains that ecologic crisis will worsen and continue to persist until we reject the Christian axioms that nature has no reason for existence save to serve man White concluded that so long as our science and tech nology are tinctured with the orthodox Christian arrogance there would be no solution for ecologic crisis His lecture raised a wave of protest as well as assent all across the Western academic cir cles And ironically the most positive response to White s thesis has come from ecumenical theologians

Much of what White said can be refuted either from other historical facts or from modern hermeneutics (contextual exposition of Biblical theology for contemporary issues) However there is a great deal of truth in his thesis and Christians have been called to examine the preamble of their religious precepts and practises in the light of the mounting ecologic crisis Historians philosophers and environmentalists have the argument of history on their side We Christians find ourselves on the defensive against the forceful indictment of the ecologic critiques Many contemporary Western social philosophers and futurologists shy away from their own religious cultural heritage and a few of them even turn elsewhere particularly towards Eastern philosophies to pick up clues for discarding obsolete social paradigms and to find new direc tions for the future Social philosophers like Thomas S Kuhn and Fritjof Capra call this a paradigm shift [8] Especially the practi tioners of the deep ecology [9] movements and the proponents of the New Philosophy of Nature like Arne Naess Bill Devall and George Sessions and eco-theologians like Ian G Barbour Charles Birch John B Cobb Jr Eric J Lott and a host of others tend to look for new metaphysical ground that can be found to be supportive of the emerging planetary culture of the New Age that is less divisive and invidious Eric J Lott says

> The modern technological attitude that has become part of human self understanding, that is largely shaping the emerging global consciousness needs to be countered with perceptions of human-earth relationship that can

> come from cultures other than those Western cultural values undergirding modern technology [10]

Christianity with its numerous persuasions and sects is the largest of the living religions and by far the most successful in terms of its expansion throughout the world and its progressive outlook. And yet the contemporary social philosophers consider Christianity to be indigent in its eco-sensible precepts and practises In fact the growing numnber of ecologic critiques of Christianity a viable just and sustainable future for both humankind and the world of nature classical Christian thought has very little to offer The theandric[11] force of Christian theology and its tradition smacks of homocentrisism which denies nature any intrinsic and desinential values

It is quite intriguing to note that Christianity emerged as a weak defenseless religion The founder Jesus of Nazareth, practised and taught the way of non-violence Why is Christianity being accused of violence against nature and of unleashing a back lash of environmental problems? Are these critiques justified? Is Christian theology ecologically bankrupt? Do the Christian cultural products and its institutions exploit nature? Have we failed to identify with and draw from the hidden religious resources of Judeo-Christian tradition and scriptures? Can contemporary Christian thought make positive contributions for an authentic global ecotheology of the future? If so how do we go about this task? Can Christianity salvage the situation and put runaway man and the world back on the rails? Many critics doubt it

We need to face these questions directly and honestly attempt to answer them if we are serious about our faith. Obviously within the limitations of this present study we can only touch briefly upon some of these issues and barely introduce the readers to the whole debate on Christianity and environment We invite the readers to participate in this debate and go on to use the suggested bibliography and references for further study and action The readers need not subscribe to our viewpoint Obviously there could be more than one position

A word or two about the stance of this essay is necessary at this juncture This study has been cast against some reflections on Eastern religious philosophies and their contribution to ecology And therefore in some sense, this study may reflect a biased stance

Secondly, we need to stress here that our focus is on Western Christianity and when we say Western Christianity we mean Christianity as found in North America Western Europe Australia and New Zealand The fact is that the greatest polluters of the world s air soil and water are Western nations and their counterparts elsewhere all of which are Christians at least in name background and culture Christianity elsewhere particularly in the East has taken a different road in establishing human world relations Although we will briefly refer to other Christian traditions during the course of this study our primary focus here is with Western Christianity since ecologic critiques have arrayed themselves against Western Christianity more than any other traditions within Christendom Therefore we begin this debate with a brief survey of the birth growth and spread of Christianity

II
ECOLOGICAL CONTOURS OF JUDEO CHRISTIAN TRADITION

Christianity has existed for two millennia Like all other living religions it originated in Asia during the axial period [12] And yet its historic development and influence until recently has been felt mostly in the west The Western culture owes its progress and dynamism to Christian ideals and values Ideas like liberty justice equality and the individual s worth and rights find their moral force in Christianity The term Christian was first used as a sobriquet in first century in Antioch Syria It identified those who believed in the divinity of Jesus of Nazareth and who followed his precepts and teachings The term stuck and has come to refer to the most influential and progressive religious phenomenon the world has ever seen Christianity is one of the most synchretistic of all faith Although over the time its geographical centre of gravity has changed it has shown remarkable flexibility in adapting to and being reshaped by the diverse cultures and contexts it encountered along the way

Founder

Our knowledge of Jesus Christ the founder of the Christian religion is derived from four short biographies called the Gospels

found in the New Testament of the Bible These were written by Mathew, Mark, luke, and John who were his close associates Jesus was born in Bethlehem a small hamlet in Judean countryside, and was brought up in Nazareth of Galilee In many respects Jesus was a typical Jew of his time and adhered to all that the Jewish religious laws and customs demanded He lived for about thirty three years During the last three years of his life he travelled through the length and breadth of Palestine teaching and serving the masses and meeting people from all walks of life He proclaimed the Kingdom of God [13] and taught his countrymen to follow its ideals and ethics He gathered around him a band of disciples whom he trained and commissioned to propagate the message of the Kingdom of God The common people looked upon him as a great prophet and teacher and believed that he was the Messiah the political liberator who was expected to deliver the Jewish nation from alien rule On the other hand the Jewish religious functionaries regarded him as a threat to their dominance and had him put to death by crucifying him on a wooden cross His close followers took his body and entombed it in a stone cave Two days later the tomb was found open and empty The disciples believed that he had come back to life as he had said he would In Christian religious belief Jesus is not considered simply a great teacher but God himself who had come down to earth in human form Jesus is the universal and ultimate significance of Christian religious experience faith and practise Christians are therefore committed to follow the ideals and practise the ethics of the Kingdom of God which Jesus proclaimed Christians also believe that they are under an obligation to spread their religion throughout the world and, therefore are engaged in propagating the religion through proslyetising philanthropic and pious works

Scriptures

The Christian scriptures are contained in the Bible This book is the primary source of information concerning the founder, the origin of the Christian Church and the religious precepts It is considered to be an authoritative compendium of the principles of Christianity and its practises But the Christian world is not in complete agreement as to just what constitutes the Christian Bible. According to Protestants it comprises the thirty nine books of the Old Testament, which were the canonical scriptures of Judaism

written chiefly in Hebrew language durng many centunes prior to the birth of Jesus Together with these books of Old Testament, the twenty-seven books of the New Testament which record the life and teachings of the founder the experiences of the early disciples and the homilies of the apostles to their fellow Christians and churches make up the core of the Bible The Bible of Greek Orthodox and Roman Catholic churches contain fourteen other books appended to the Old Testament knwon as the Apocrypha by the Protestants who do not consider them canonical These books are often included in the Protestant Bible but are fitted in as extra books between the Old and New Testaments They are regarded by some churches as suitable for edification but not as the basis for Christian doctrines The double corpus of sacred writings formed by the Old and New Testament has always been regarded in regulating Church life and as the ultimate source of Christian doctrine Since the Protestant Reformation the Bible which till then was only available in Latin, Greek or Syriac languages has been translated into many languages and today it has been translated completely in more than 280 languages and substantial parts into more than 1 700

The Church—A Religious and Social Institution

The organization of the Christian religion is realised in the institutional local church—worshipping centre where the local body of believers gather together to engage in cultic and ritual exercises From its inception Christianity believed and practised shared community life Christ is regarded as the head of this living community of believers Christians believe that God is present where His believers gather to worship him and is active in and through the church not only guiding the Church into all truth but directing her to accomplish the mission to the world which Jesus had initiated during his lifetime Therefore it is impossible to think of Christianity apart from its expression in social and relief work as well as in the propagation of the religion through the life of the local and universal church Christians and the church also feel a great deal of continuity with the history of Israel up until the advent of Christ and carry over Israel s understanding of being the chosen people of God This idea of people of God commonly transcends time space and race and unites all believers in a religious bond of unity This catholic consciousness causes the emer

gence of an universal church as well as opens the possibilities for the formation of denominational church traditions based on sectarian doctrines and practises Inspite of the obvious difference in the doctrinal and ritual expressions between various denomina tional and sectarian groups Christianity finds its essential unity and openness in the belief in the continuity of the historical person of Jesus Christ

Theistic Ideal and Identity of Christianity

The God of Christianity essentially is the God of the Jewish reli gion as revealed in Torah the Jewish scriptures part of which is found in the Old Testament of the Christian scriptures These scriptures describe Yahweh the God of Israelites as one who is ben eficient all powerful universal and holy He is the creator of all living and non living substance the world—the entire universe He upholds everything He has created He is righteous and just before whom human beings must fall prostrate and worship He is gracious and loving He forgives the shortcomings of the repen tent delinquent Although Yahweh is transcendent the appropriation and the infusion of this supreme deity with the historical person of Jesus has made the god of Christians more immanent and concrete than the Jewish deity Christians believe that faith in the person of Jesus Christ opens up access to this supreme God The God of the Bible is fundamentally a god who acts—acts in and through human historical process He reveals himself to human beings in crucial historical contexts and accidents In this regard Yahweh of Old Testament is radically different from all other deities of other nations and cultures

By the time the New Testament was compiled the theistic stance of the Israelite religion as appropriated by the primitive church of the first century underwent a radical change The traditional Christian theology combined the three constantly recurring theistic dynamics—the worship of the God of Israel the accessibility to this God made possible through the person of Jesus and the continuous divine presence with the believer in the Holy Spirit This gave rise to the doctrine of the Trinity usually spelt out in the formula "One God in Three Persons" and it has been com monly adopted by most Christian groups The Trinitarian transformation of Israelite Theism incorporates a subtle Greek strain The theistic ideal of Greek philosophy was an abstract concept of

highest god without a name often spoken of in negative terms Early Christianity found its fertile ground in Greek culture It was only natural for early Greek Christians to fuse the God of the Bible with this concept of a somewhat distant impersonal being The Johanine and Pauline writings in the New Testament reflect these tendencies [14] The Greek theistic ideal had decisive influence on the writings of the New Testament The use of a single impersonalised term God replaced the historically revealed Old Testament deity and expunged the historical hyperactivism with the abstractions of Greek philosophical and spiritual motifs For all practical purposes Christian theism can be understood as the historically revealed transcendent theism abstracted through the Hellenistic metaphysics made immanent by the person of Jesus and appropriated through the Holy Spirit

Religious World Views Decide the Status and Role of Humankind and the World of Nature

World views are the fundamental axioms of any theological or religious systems World views are systematized in religious dogmas and creeds or expressed in cultic observances liturgies poetry art and music These are endorsed by cosmological and cosmogonical myths World views are metaphysical constructs that establish essential relationships status and attitudes, and decide the role of the divine humankind and the world in relation to one another individually and collectively The spiritual force of world views permeate the whole cultural ethos of any given community and decides the form and functions of all religious economic social and political institutions The theoretical essence and the cultural force of world views are transmitted from generation to generation through methopoetic folklore art music literature concommitant life styles and vocational pursuits

An investigation below the surface of historical and anthropological development of any religious tradition or ideological system exposes their cosmologies and world views It provides a clue to understanding why and how man deals with nature in different cultural and historical contexts What one observes as cognitive response to a given situation on the surface emerges as evocative impulse from the depth of historically and culturally conditioned layers of values and thought patterns 'Every philosophy says Alfred North Whitehead, is tinged with the colouring

of some secretly imaginative background which never emerges explicitly into its traces of reasoning."[15] The source and foundations of these values and thought patterns need to be unearthed methodologically with appropriate anthropological tools

Futurologist Alvin Toffler indicated that some of the axioms of the preceeding culture continue to persist through the succeeding cultures, and these residues cause cultural lags leading to severe social psychosis.[16] Most of the axioms of our contemporary world views are those that are carried through from the hunting, pastoral and agrarian stages of our cultural development and these have failed miserably to respond to the needs of the industrial and technological society The residual axioms of the preceding culture will increasingly fail to make sense and become totally mute as mankind moves from industrial culture into the electronic and space age sub-terrestrial and acqual-cultures

The primitive Judaic tradition of the Old Testament is essentially built on the pastoral and agrarian cultural ideals of the Hebrew countryside and religious myths metaphors models and motifs emerge from these matrix As the history of the Israelites progressed the Hebrew world view underwent drastic changes The cumulative substantitives and the dynamics of Jewish world view and its values were carried into the primitive Christian consciousness and became the foundations of the Christian world view

The primitive Church of the first century believed that it was continuing the genuine Jewish tradition Early Christianity looked upon the historical person of Jesus as the promised Messiah, the anointed one the expected political liberator of the Jewish nation Although the contemporary Judaism of Jesus time did not accept this claim, the church saw itself as the continuum of Israel s promised destiny and the product of the Hebrew religious teleology Christianity therefore to a large extent subscribes to the Jewish world view The cultural and teleological thrust of the early church was essentially that of Judaic religion Christianity worships the God of the Jews Jewish *corpus scripture* was incorporated into the Christian scriptures. Jewish cultic practises rituals liturgies and morals were partly absorbed into the Christian faith and practise. The Jewish origin of Christianity and its dependence on its religious and cultural resources, make students of comparative religion refer to Christianity as Judeo-Christian tradition

Therefore in order to get a grasp of the Christian world view, we would need to probe a little deeper below the cultural and anthropological development of Judaism If we charge classical Western Christian theology of ecological ambiguity we must be able to trace its roots in Jewish religious thought If this thesis is plausible the anti nature stance that characterises Western Christianity may well be true of all other religions and ideologies that emerge from the historic Judeo-Christian religion and cultural thought patterns The ecological bankruptcy of Christianity, in its Western form in particular is found to be common to most if not all of them For instance one does not see much concern for nature either in Islam or in Marxism These system are basically anthropocentric in thought and practise and have very little to say about humankind s essential relationship with nature as a fundamental existential reality Karl Marx s anthropocentric dialectics could not go beyond postulating the liberation of one class of human beings from the oppression of the other John Lewis confirms this by saying,

> It is not sufficiently understood that Marx's own thinking was basically humanist He recognized the worth of individual personality he blazed with indignation at social injustice there was prophetic fire in his passion for righteousness Behind the whole philosophy of Marxism there is passionate opposition to all relation all conditions in which man is humiliated enslaved despised creature That is why Marxism is a humanism [17]

In the humanistic scheme of Marxism nature had no place Had Marx seen that the oppression of nature by human beings is at the root of all human social and economic evils he would have interpreted the surplus value in ecological terms and Marxism would not have failed humanity

III
HISTORY OF JUDEO CHRISTIAN TRADITION —AN ECOLOGICAL READING

To understand the historical roots of Judeo-Christian world view

we need to turn to the history of Israel and their religion as recorded for us in the Old Testament as well as to sources out side the holy canon. Often we are led to believe that Hebrews were a progressive race of people This is far from the fact Old Testament records and archeology tell us that Hebrews were literally backward in every area of their cultural development in comparison to their neighbours. Culturally technologically politically and militarily Hebrews were far behind those of their surrounding cultures and nations On account of their primitiveness they suffered repeated assault and humiliation throughout their history except for a brief period of monarchy which lasted for about 400 years and especially during the reign of David and Solomon. Hebrew culture encountered the great civilizations of Messapotamia and Egypt and later Assyria Babylon and Greece and was shaped by them. Hebrews assimilated foreign elements and integrated them into their own socio-religious systems and thus maintained an unbroken line of ethnic and religious tradition

The history of the Hebrew religion begins with stories about the legendary heroes Abraham Issac and Jacob—the Patriarchs and their descendents Scholars believe that the Patriarchs and their tribes hailed from Semitic nomadic racial stock of the Central Asian region and migrated to the Pheonician Palestinian region during the Middle Bronze Age [18] During their migration from Central Asia into Canaan, the nomads encountered a land which had a well-developed city state culture with a number of native agrarian tribes living on the hinterlands around the fortified towns These Palestinian city states survived through the agriculture as well as the trade that went on between different nations in the region

The Patriarchs were pastoral people and with their livestocks they wandered through the hinterlands around the Canaanite city states They were on the margin of Canaanite civilisation One interesting fact we note is that the Hebrew Patriarchs and their descendents began their sojourn with a unique sense of monotheism which set them apart from their contemporaries of the ancient Near East The fact is that there was hardly any trace of the anthropological theistic residues of the preceding culture in Patriarchal religion Scholars are hardput to find the source and origin of Hebrew monotheism This is not the case with nature religions or animism In these cases the divine awareness emerges essen

tially from human beings experience of and encounter with the world of nature Anthropology of religion would attest that religion as a social and cultural phenomenon emerged when the prehistoric human beings encountered the world of nature [19]

One of the contributory anthropological dynamics of this unique monotheism may well be the nomedic pastoral existence of the Patriarchal tribes Cultural anthropologist attest the fact that monotheistic tendencies are more widespread among the pastoral than agrarian communities and cultures The pastoral deities are more celestial and transcendent These deities turn out to be males and war like in character and usually represent the celestial forces like the sun the stars and the sky There are hardly any idols or icons and their simple rituals usually consist of animal sacrifices made on altars built with stones They develop rich oral traditions and abstract art styles and the core of their religious cultural tenets are preserved and transmitted through mythopoeic language songs poetry and drama

Sedentary agricultural communities tend to worship down to earth tangible objects rather than abstract symbols and representations Objects and images represent the forces of nature and these are personified and deified for worship Invariably many of these deities are represented in female forms symbolising the life forces of fecundity and the cycles of fertility This was the case with the religion the Patriarchs confronted in Canaan.

The religion of the Patriarchs was markedly different from that of the Canaanite nature cults Yahweh the God of the Hebrews was a Patriarchal God a male god and the Hebrews were strict monotheists R K Harrison says

> At no time in patriarchal religion was there the slightest hint of a female component of the deity and the same is true of the Sinai Covenant Though the God of the Hebrews might be associated with several titles there was never any suggestion as to plurality or multiplicity in the personage of the Deity Unlike other oriental deities He stood along without consort or offspring and was not restricted to any one geographical location but was the controller of all cosmic forces [20]

Furthermore there was no trace of any totemistic phase—an

extended bond of kinship relationship with any particular animal or objects and forces in nature The essence of Hebrew faith depended on man s personal relationship with the transcendent deity The essence of Hebrew religion was found in the personal relationship between Yahweh and his people and it was this bond of unity between Yahweh and his people which was expressed in the cultic life of the Hebrew race However there was always a defined distinction between the deity and the devotee and there was no sense of one absorbing the other or any reference to physical kinship or ancestral continuity This theistic distinction between Yahweh and his people became the bedrock of the later Judaic world view

No wonder the Hebrew Patriarchs had constant frictions with the Canaanite culture and their theism was at loggerheads with the Canaanite fertility cults. Aversion towards nature cults became the hallmark of primitive Hebrew theism. Although the actual and decisive confrontation between the Hebrew Patriarchal theism and the Canaanite fertility cults was to take place centuries later the seed of this antagonism to anything that has to do with nature religions was sown during the Patriarchal times.

The story goes on to say that the last of the Patriarchs, Jacob alternatively called Israel migrated with the tribe into Egypt during a severe famine in Palestine Natural calamities like drought and floods further affect and displace the marginalised groups and especially people who live by pastoral occupations Early Israelites being nomads suffered the brunt of these natural disasters Jacob and his tribe were forced to migrate to the fertile pastures in the Nile river valley basin

The Hebrew experience of antiquity is overborne with exposure to the harsh and hostile forces of nature Nature to them was a foe from whose malevolence they had to keep constantly fleeing The vagaries of nature were looked upon with dread This anthropobiotic experience of the primitive Hebrews influenced the succeeding stages of its cultural and religious development When Hebrew religion crystallised during the years of sojourn in the Sinai desert this tendency became more pronounced when nature instead of remaining a source of constant fear turned out to be an object for subduction, and man instead of fleeing nature became the very source of the threat A sampling of this antagonistic disposition is given below·

> Then God blessed Noah and his sons saying to them, "Be fruitful and increase in number and fill the earth. The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air upon every creature that moves along the ground and upon all the fish of the sea they are given into your hands Everything that lives and moves will be food for you Just as I gave you the green plants I now give you everything
> Genesis 9 1 3

In Egypt Israel became a force to reckon with and a threat to national security The Pharoah the King of Egypt subjected Israel to forced labour and slavery It was during this time of oppression that an Israelite by the name of Moses organized the slaves and liberated them from Egyptian oppression He led them through the desert to the borders of Canaan the land where their forefathers had roamed as nomads The historical event of fleeing from Egyptian slavery is popularly known as Exodus and it is believed to have occurred at the end of 13th century BCE Israel ites believed that it was their God Yahweh who delivered them from the oppressive slave labour in Egypt

This historical experience became an important milestone in the evolution of Hebrew religious consciousness and world view Basic to the Exodus experience was the anthropomorphic conception of God that represented the divine personality in a manner suggest ing human form Israelites began to see Yahweh in human terms as one who participates and shares the human experiences of love joy and pain The divine nature can be reflected only in human personality and not in the world of nature Yahweh was attributed with all human personality traits The essential knowledge and revelation of the divine to mankind could come only through per sonal revelation between two persons who are on a communica ble wave length. Man alone was considered to have been created in the image of God and not the world of nature[21] Therefore human beings and not nature was thought to have the potential to relate to God and share in the divine life So forceful was the anthropomorphism of Hebrew theism that almost no image or idols could possibly be identified as the representation of Yahweh During the years of sojourn in the Sinai desert Hebrews were flatly prohibited from worshipping idols that could represent the divine

in tangible objects of nature The first of the Ten Commandments succinctly expresses this prohibition.

> And God spoke all these words 'I am the Lord your God, who brought you out of Egypt out of the land of slavery You shall have no other gods before me You shall not make for yourself any idol in the form of anything in heaven above or on the earth beneath or in the waters below You shall not bow down to them or worship them for I the Lord your God am a jealous God (Exodus 20 1-4)

Secondly the Exodus experience brought a new historical perspective and sense of destiny to Hebrew theism which was unique among the nations of the ancient Near East Since the experience of Exodus Yahweh the God of Israel was looked upon as a liberator and saviour—one who extricates his people from oppression and gives a new lease of life in concrete historical experience From then on God could reveal himself to humankind only in linear historical categories and not through the cyclical process of nature Only God s revelation in human history could be the valid means of divine knowledge The revelation of God in nature was slowly turning out to be repugnant to Judaic theistic consciousness

The Hebrew antagonism towards nature reached its high pitch during the Conquest of Canaan Israelites who escaped from Egypt wandered about with their flock in the Arabian desert for some years before they could muster enough strength to cross over the Jordan river into the land of Canaan to confront the native people Israelites believed that the land of Canaan flowed with milk and honey, and that this land had been promised by Yahweh to their forefathers The nomadic life and the years spent wandering in the Arabian desert had mobilised them into a warlike tribe and on migrating into Canaan they were able to confront and conquer easily the natives of the land of Canaan. The sedentary agrarian culture of Canaan gave way easily to the fierce military onslaught of the migrating nomadic tribes from across the desert Israelites were thus able to subdue and eliminate with great success the polytheistic nature cults of the native people

Canaanite culture was basically agrarian. The native religion reflected to a large extent the agrarian cultural values Canaanite

religion consisted of nature worship, ritual prostitution, polytheistic cults with numerous gods and goddesses, snake and bull worship with attendant fertility rites and orgiastic festivals. Hebrew religion was radically opposed to these Canaanite nature cults, and this brought them into open conflict In Canaanite fertility cults the snake was revered as a symbol of the power of fecundity The serpent the symbol of fecundity of Canaanite religion, was turned into a symbol of evil in Hebrew religious mythology We read in Genesis story of the Garden of Eden about this serpent

> Now the serpent was more crafty than any of the wild animals the Lord God had made (Genesis 3 1)
>
> So the Lord God said to the serpent 'Because you have done this Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust and all the days of your life And I will put enmity between you and the woman and between your offspring and hers he will crush your head and you will strike his heel (Genesis 3 14 15)

In fact Satan the arch rival of Yahweh was depicted as a Serpent both in scriptures and sacred iconography[22]

From the very beginning of their contacts with Canaanite culture the Hebrews detested the nature cults and were set on eliminating the native people and their culture together with their cults The polytheistic agrarian nature cults were sub-planted with monotheistic worship of Yahweh The fertility rites of the idolatrous Canaanite cults crumbled in the face of Hebrew monotheistic patriarchal and pastoral ideals and ethics This theological and social psychology of the culture which emerges out of historical monotheistic ideals sets the tone and tenor of the essential relationship man would have with nature around and this is reflected in the Hebrew theology of the Old Testament The essential doctrine of man s place in creation and desacrilization of nature in Hebrew thought had the genius in this confrontation with Canaanite fertility cults

But then this confrontation with the nature cults of Canaan was not as thorough going as one would have expected For one thing, the Israelites were going through a phase of cultural transition in adapting to a sedentary agrarian life style from that of a nomadic

pastoral life With the conquest of Canaan and the gradual assimilation of Canaanite natives within the dominant Israelite race the pastoral life style of the Israelites gave into the Canaanite agrarian culture The Patriarchal theistic cults of the Hebrew pastoralism would not harmonise completely with the new agrarian life style to which Israel had opted Indeed during and after the Conquest of Canaan Hebrew religion suffered severe cultural convulsions due to the theological lag experienced in the transition from pastoral cults and ideals to that of agrarian culture Agrarian sedentary life style demanded cults which would create tangible objects of worship symbols of meaning that attest the seasonal cycles of nature sacrifices that propitiate the malevolent forces of nature and rituals that invoke fecundity and festivals that celebrate the bounties of nature The transformation from pastoral to agrarian life style brought at times severe traumatic social psychosis in the early Hebrew society that occupied Canaan The Patriarchal monotheism suffered a severe setback There were sporadic attempts to revive and integrate the Canaanite nature cults and fertility rites with the Patriarchal cult To the migrating Israelite tribes who were taking up to agrarian life style the Canaanite nature cults looked more appealing and culturally satiating than the transcendent historical theistic ideal of the Exodus experience which did not harmonise with the agrarian ethos Conscious attempts were made to marry the pastoral cults of the Patriarchal religion with the agrarian Canaanite cults Attempts were made to rehabilitate Baal and Ashtoreth the chiefs of the Canaanite-Phoenician fertility divine consortium Idol worship and planting of sacred groves became widespread throughout Israel And it was in this context of apostasy that institution of the prophetic schools emerged in Israel Old Testament prophets denounced Baal worship and called Israel to forsake the fertility cult of the natives

This was also a period in Israel s history when the national identity of Israel was sustained by a monarchical form of government In terms of eco-sensible culture the monarchical era was indeed a landmark For it was during this time that the sedentary agrarian life style attained a level of perfection stability, and permenance which contributed to all round well being and prosperity Art and literature flourished during this period People believed that the land was gifted to them under a covenant agreement between Yahweh and Israel This implicit understanding of the

covenant was that the unfailing adherence to the obligations of the agreement would bring in all round prosperity and the blessings of fecundity for the fields and the cattle The convenant spelt out the continued safety and security of not only human beings but also all life This is a sampling of the recurring covenant theme of the Old Testament found in the story of deluge

> And God said 'This is the sign of the covenant I am naking between me and you and every living creature with you a covenant for all generations to come I have set my rainbow in the clouds and it will be the sign of the covenant between me and the earth Whenever I bring clouds over the earth and the rainbow appears in the clouds I will remember my covenant between me and you and all living creatures of every kind Never again will the waters become a flood to destroy all life Whenever the rainbow appears in the clouds I will see it and remember the everlasting covenant made between God and all living creatures of every kind on the earth So God said to Noah 'This is the sign of the covenant I have established between me and all life on the earth (Genesis 9 12 17)

The period of Israel monarchy was also a time when Hebrew theism was interpreted in wholistic terms and not so much in historical categories and the force of Exodus historianism on the Hebrew world view was balanced with ecological motifs During the four centuries of monarchy which began around 1020 BC Hebrew religious thought was anchored to covenant theology and this infused a sense of static permanance in the political and cul tural process of Jewish history

A feature of covenant theology was its rootedness to the land and soil and the blessings of fecundity Covenant theology was expressed in establishing covenant relationship not only with Yahweh but also with the soil land animals water air sun moon and stars as well as with man and woman and with ones own neighbours strangers and sojourners This covenant relationship between Yahweh and Israel and their land during the period of monarchy reveals a remarkable wholistic and eco sensible phi losophy of life Israel understood these organic living relationships

with one s own environment as fundamental to the welfare of social religious and cultural life Unlike the Patriarchs who wand ered about over the land with their cattle the people of Israel were rooted deeply to the land soil mountains and seas. Together with Israel Yahweh was also grounded to the land Yahweh could now reveal himself to his people only through anthropomorphic down to earth metaphors Yahweh s covenant with Israel was experi enced more in terms of the fecundity of soil and livestock. Yahweh was experienced as one who fecundates the whole world of nature and makes it come alive by his living presence and his contin uous creative activity He was near and as concrete as a good shepherd who made his people lie down on green pastures and led them beside the still waters The temple at Jerusalem the cultic site of Judaic religion was symbolic of this covenant relationship The continuity of the royal dynasty of David was another sign of security and means of realising the hopes and aspirations of the covenant blessings

The conjugal benediction of the pastoral and agrarian theistic ideals of the period of monarchy lasted for only four centuries This organic existence of Israel was rudely shaken when the city of Jerusalem was destroyed in 587 BC by the armies from Baby lon People of Israel were carried away as captives The loss of the temple compelled the Jews to seek other forms of worship [23] The downfall of monarchy which had sustained the national identity of Israel was interpreted as the defeat of Israel s God—god who was thought to be rooted till then to the land and his people in Canaan The Jewish captives were therefore forced to rethink their theology and redefine their relationship to their native land The Jews in exile began to articulate their faith in eschatalogical terms Thus the way Israel religion developed among the exiles grad ually became determinative for all Judaism and became the basis of primitive Christian thought

In Babylon the Jewish captives and especially the religious functionaries were confronted with Persian religions of dualistic phi losophies Notable among them was Zorastrianism. Prophet Zoraster who lived around 6th century BCE gave shape to this religion. Judaism of the monarchical times in Israel was very much organic in character and survived as such for nearly four centur ies But when it was uprooted from its native land at the time of going into exile into Babylon it lost its organic functions Inter-

estingly enough the confrontation of Judaism with Persian philosophies transformed it into a dualistic religion overnight

The Persian religions and especially the Zorastrian religion are endowed with rich mythological metaphorical resources for articulating dualistic metaphysics Such mythical and theological concepts as heaven and hell light and darkness the Armagedon—the great final battle between the forces of good and evil the final judgement the resurrection of the dead in bodily forms and eternity make up the dualistic schemes Satan as an arch rival of Yahweh was conceived as a possibility in Judaic religious myth only during the period of exile

Hebrew theology for all that we know did not begin with dualistic world views Dualism was a contribution with the Persian religious thought made to Judaism during the exile times Not only Judaism but almost all religions of semitic origin are tinctured with dualistic schemes Persian dualism was absorbed by the Jews in exile and thus was later carried through to the first century effecting the New Testament theology Christianity has been influenced by dualistic motifs and Protestant Reformation accentuated the dualistic metaphysical dynamics especially in Western Christianity Western Christian theology as well as its cultural products and institutions are shot through and through with dualistic metaphysics An anti nature stance is an immediate by product of dualistic thoughts and Christianity has often been charged on this score

An important corollary of the dualistic religious motif was the articulations of the religious aspirations and hopes in eschatalogical linguistics Apocalyptics was one such expression Apocalyptisism anticipates the culmination of historical process and the final consummation and resolution of the dualistic conflicts and tensions It is often spoken of in term of victory of good over evil in trans historical finale Apocalyptic oracles predict the cessation of unresolved human predicaments Judaism of exilic times was struggling to keep its faith alive in uncertain historical process and the pessimistic mood of the Jewish captives forced them to borrow the Persian dualistic tenets which were presented in eschatalogical time frame It was quite understandable why the Jews in exile opted for eschatalogical world views The captives yearned for their homeland and this yearning was expressed in eschatalogical theology which promised a bright future at a distance as well as kept up the sagging morale of the captives amidst

the gloomiest historical prospects Eschatalogical and apocalyptic readings of historical process invariably induce other worldly disposition and negates the present and the material and physical world at the expense of realising the world to come Such disposition are contemptuous about the world of reality and often take anti nature stance An eschatalogical and apocalyptic view of history is an integral part of Christian religion and has a place in the creedal confession The Second Coming of Christ has thus captivated the imaginations of early Christians The seed of Christianity's other wordly disposition and the concommitant contempt towards nature may well have been sown at the time when exilic Jews assimilated Persian dualistic and eschatalogical metaphysical motifs as part of their religious tenets

The prophets who served during exilic times picked up these dualistic as well as eschatalogical themes Also many other theological myths such as Creationism cosmic saviour virgin birth resurrection of the dead heaven hell angels demons and the 'born again spiritual regenerative religious experiences all of which are fundamental to the Christian doctrines and dogmas were borrowed from Zorastrian religious thought and adapted In fact scholars tell us the Hebrew Creation saga found in the first few chapters of the book of Genesis was inspired and composed during the exilic period The influence of Persian religious thought in prompting, not only the Creation story but several other metaphysical metaphors of later Judaism can not be ruled out Incidentally Persian religions during the time of Israel exile in Babylon was kept alive mainly through oral tradition The exposure to the oral traditions made Judaic religion susceptible to Persian dualistic metaphysical thoughts The exilic time in Babylon was also a period when much of the Old Testament canon was redated and compiled Several Jewish captives took to copying and preserving the Torah as a full time profession and these were known as Scribes

By the close of 5th century BC, the captives in Babylon were freed and allowed to return to their homeland Bands of captives migrated back to Palestine under the leadership of charismatic nationalists and religious leaders They rebuilt their towns and temple in Jerusalem From then on till the advent of Christ Israel lacked central political and administrative machinery The country was kept together by the cultic observances of its religion and Judaism of post-exilic times was characterised by an anxiety state

During this time Jews came under the increasing influence of Hellenism Following the defeat of Persian armies in Asia Minor in 333 BCE Alexander marched into Syria and Palestine Alexander dealt kindly with the Jews With Alexander also came the over riding influence of the Hellenistic culture and philosophy Greece was known for its abstract philosophy By the time Hellenistic influence could sweep across Palestine and influence the religious though of Judaism the Torah was codified and canonised and was therefore not open for the intrusion of Greek philosophical motifs It was left to the Inter testamental literature[24] and the New Testament to absorb the Greek philosophy which affected early Christian thought

Judaism also received its Greek influence through the Jews who had dispersed through the Mediterranean world Many of these Jews lost their national identity and the use of their mother tongue the Aramaic language and instead became conversant in the Greek language

Jews by their very disposition were not given to abstract philosophy and intellectual exercise Till the close of exilic times Jewish religion was anchored to the claims of divine revelation in human historical process and a living experience of the personal relationship between the people of Israel and Yahweh Therefore neither the products of rational exercise nor intuitive illumination were the essential components of Jewish religious experience or corpus theologia Jews were realists and not idealists With the over riding influence of Hellenism throughout the Mediterranean world during the Intertestamental period the tendency towards philosophizing religious ideas became attractive to Jewish theologians The Hellenistic way of thinking, concepts and ideas were devoid of its existential power acuteness and concreteness Philosophic abstraction of religious concepts was becoming increasingly popular in Jewish theological circles Conscious attempts were made to articulate the concrete historical Jewish faith through abstract linguistics of Greek philosophy This tendency towards philosophizing became evident in the writings of New Testament and early Patristic[25] and apologetic works

Two distinct strains of thought emerged as a result of the Greek philosophical intrusion which contributed to the world view of the early church First there emerged a forced dichotomy between the spiritual and the material realm It was a direct result of the

form/matter debate of Greek philosophy In Greek thought form was considered sublime and ideal while matter was base and crude [26] The spiritual was to be desired above material Spirit is good while body is evil. The material world was considered partly evil and therefore considered fit for destruction. We find some sampling of this in the writings of Apostle Paul in the New Testament [27] Writing to the church in the city of Colosse Paul writes

> set you minds on things above not on earthy thing s Put to death, therefore whatever belongs to your earthly nature sexual immorality impurity lust evil desires and greed which is idolatory (Colossians 3 2 5)

The idea that evil is basically a product of the material world is integral to Greek classical thought Matter was considered to be the seat of evil both in the world and in the human personal ity The Greek dichotomy between the spiritual and the material realm seeped through early Christian thought and therefore the whole of New Testament theology was shot through and through with spiritual motifs and linguistics at the expense of material or natural categories [28] Even Christology the person and work of Christ was overwhelmingly understood and interpreted in spir itual and other wordly terms The justification to accommodate the Greek dichotomy was sought in the exegesis of Jewish reli gious myths Primitive Christian thought accommodated the Jewish belief that the earth was cursed by the Creator at the time of the failure and disobedience of the first human couple Adam and Eve in the Garden of Eden Creation saga records this pronouncement of this curse on the world Speaking to Adam God says

> 'Because you listened to your wife and ate from the tree about with I commanded you you must not eat of it
>
> Cursed is the ground because of you through painful toil you will eat of it all the days of your life It will produce thorns and thistles for you and you will eat the plants of the field By the sweat of your brow you will eat your food until you return to the ground since from it you were taken for dust you are and to dust you will return (Genesis 3 17 19)

The desire to be free from this world and the physical body, which are prone to evil and decay, was reflected in the life style of early Christian communities This finds vivid expression in the New Testament and early patristic works

Secondly perhaps the most significant influence of Greek philosophy on Judeo-Christian thought was the concept that time progresses on a linear historical space-time scale Up until the return to the homeland from the exile Jews had no unique concept of time For them time appeared to proceed in calendrical and cyclical movements With the spread of Greek thought across Palestine during the Inter testamental period the possibility of looking at the historical destiny of the Jewish nation in a linear space-time reference provided the much needed boost to the sagging morale of the Jews who were striving to regain their national identity Early Christians obviously lived with a linear space-time consciousness and this evident from the projections they infused into such theological dogmas as the Kingdom of God the second Coming of Christ and apocalyptic events It reflected the anxiety of the early Christians who were not only living in a period of national crisis but were also undergoing severe persecutions from their adversaries They looked forward for the fulfillment of their religious aspirations in a trans historical consumation and the contemporary historical process was viewed as being only the intermediate stage of this fulfillment There was a sense of urgency in all their religious beliefs and practises They believed in the imminent return of their Lord Jesus who was expected to wind up all the historical process and this they hoped would happen during their life time Apostle Paul in his letter to the Christians in Thessalonica writes

> According to the Lord s own word we tell you that we who are still alive who are left till the coming of the Lord will certainly not precede those have fallen asleep For the Lord himself will come down from heaven with a loud command with the voice of the archangel and with the trumpet call of God and the dead in Christ will rise first After that we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air And so we will be with the Lord forever (I Thessalonians 4 15 17)

Because of this belief early Christians lived a very simple and chaste life in shared communal living They hardly possessed any wealth, and most of them were poor or were slaves Anything that had to do with the world of nature or material things had a very low premium in the mindset of the early Christian communities And it was this high premium on time and not on space or the world out there that gave the early Christians the integrity and fidelity that helped them to survive amidst severe persecutions unleashed by the officials of the Roman Empire and the Judaic religious functionaries For Judeo-Christian thought time could only progress over a linear scale proceeding to a cessation of all historical process, therefore time was considered as absolute and space as relative The most pronounced expression of this metaphysical dynamic is found in Western Christian culture and its products

With the Constantine accession to power in 313 AD the naive character of primitive Christianity changed overnight Constantine embraced Christianity and made it the state religion of the Roman empire From then on Christianity assumed imperialistic garbs and began to thrust itself forward as a world religion The Christian religion was an integral part of the empire s political process and was greatly influenced by this association

From the early centuries of the growth of Christendom Christianity began to operate with two centres of gravity One was Latin Christianity with its focal centre in Rome with the presiding Pope exercising his control and authority The other was the descendant of the Byzantine Christianity the Orthodox Church of the East which had hold in Greece and in all the Balkan countries except Albania Since the early first centuries sizable populations of Christians of the Eastern Orthodox Christinaity could be found on the Malabar Coast the present day Kerala State of India However the largest number of Eastern Christians today are found in Russia and in the East European countries

Eastern Christianity is marked by a sense of continuity—of embodying the ancient in the modern world of being, a 'living antiquity Church historians point out that Eastern Christianity had no middle ages It lacks the vitality and the progressive spirit of its counterpart the Latin Western Christianity Inspite of the lack lustre disposition of Eastern Christianity contemporary theologians and eco-philosophers are beginning to find Orthodox theol

ogy and its world view more attractive for its ecosensibility than the theology of Western Christianity Although, Eastern Christianity does not articulate human world relationships in a systematic or scientific manner its tenets and practises exhibit more integrated and artistic approaches to nature Orthodox Christianity conceived nature as a symbolic system through which God spoke to man The religious study of nature for the better understanding of God was known as Natural Theology and Orthodox Theology was amenable to the demands of Natural Theology Every element both animate and inanimate in nature is an object lesson for moral and ethical teachings Thus an ant is a sermon to the sluggard the beauty of the lilies of the valley a testimony to God s providence and the grandeur of celestial phenomenon a proof of divine sovereignty[29] A few Eastern theologians like Gregory of Nyssa Dionysius the Areopagite and Maximus the Confessor stand out as milestones in articulating ecosensible spirituality of the Orthodox Christian Theology[30]

Our focus here of course is on Latin Christianity the harbinger of Western Christianity which has been accused of being at the root of modern man s abuse of nature By 500 AD Latin Christinaity was solidly based on a world empire and had assumed the intellectual garb of a sophisticated literary civilization With the Roman Empire as its principal base Christianity continued to expand among the tribal peoples north of the imperial frontiers This expansion was made possible both by dedicated agents set apart to preach the faith and by ordinary people carrying it in the course of their daily work and family life The Roman Empire broke down during the 8th century As the Empire broke down, Christianity spread among the states which arose out of its ruins Rulers like Charlemagne the King of the Franks extended their frontiers and this brought many pagan people into Christian fold

The Europe of Charlemagne s time was deeply immersed in ignorance and superstition. Primitive European animism paganism and some Christian ideas went into the making of the European Christian mindset The Christian clergy were jacks of all trades They were the medicine men the magicians theologians scientists and city fathers From this barbarian stage, Western Christianity approached the middle ages From the pre-Christian centuries of primal religion the European peasant continued to believe in the benevolent and malevolent spirits which were

thought to control the daily affairs of human life It was found necessary therefore to appease the evil spirits while entreating the good ones for prosperity and security and the church was called upon to perform the rituals necessary to appease the evil spirits and invoke the good spirits Although the idea of the Empire was given up it was preserved in the idea of *Corpus Christianum* the Empire of Christ to whom all Christian princes and people owed allegiance

Although modern historians do not get very excited about the Middle Ages in terms of ecological sensibility it was one of the best periods in the history of Europe Europe of the middle ages was Europe of an organic world view People lived in small communities with an intimate contact with nature in terms of an organic relationship characterised by interdependence of spiritual and material phenomenon and the subordination of individual needs to those of the community The life of the people exuded serenity security and contentment People did not have much but there was enough to go around and satisfy everyone One of the factors which was the basis of this stability and sanity of the medieval countryside was the church the Roman Catholic Church The church provided the overall spiritual dimension of this community life through literally adhereing to the doctrine of *Corpus Christianum* The basic of this dogma is that the institutional church embraces all of Christendom and all facets of Christian life During the medieval period the spirit of *Corpus Christianum* was all pervasive in the community s life It implied that all of life and its realities both spiritual and material this world and the world to come including the world of nature were an integral part of *Corpus Christianum* The medieval church stood tall and erect at the centre of the community's square The medieval mind assumed that the beings and objects in the world possessed another reality one that could not be perceived but a reality to which the observer was also related Speaking about this Owen Barfield says

> It is clear that (medieval man) did not feel himself isolated by his skin from the world outside him to quite the same extent that we do He was integrated or mortised into it each different part of him being united to a different part of it by some invisible thread In his relation to his environment the man of the middle ages was

> rather less like an island rather more like an embryo than we are[31]

However with the advent of the age of enlightenment scientific revolution and especially with the Protestant Reformation and the rise of industrial Revolution, the *Corpus Christianum* of the organic community life was displaced throughout Europe Protestantism originated just about the time when scientific revolution was making its appearance in the European middle ages The psychological roots of Protestantism were in the affirmation of the autonomy of one s own self and faith and the independence of the local community as against the sovereignty of the universal empire either political or ecclesiastical The human self was perceived as separate from the world and the world as a sum total of particles that could be observed analysed and controlled The intrinsic participation of the person in observed phenomenon was simply denied and the world out there was externalised objectified and secularised And in the words of H Paul Santmire modern Protestantism has by and large became ecologically bankrupt[32]

This forceful indictment against Protestant tradition in fact should be directed against the contemporary Fundamentalist Christianity for it is in this tradition that one witnesses extreme sacrilege to nature as expressed in the cultural products of Western Christianity Fred Denbeaux says

> The historical task of the Reformation was to direct attention not to the creation but to the Creator not to the order of the world but to the faithfulness of Him who had redeemed it A high price was paid for this victory Although new vigor was given to the doctrine of redemption the idea of creation was all but lost[33]

This was not all There were other casualties as well Protestant Reformation also displaced Natural Law and Natural Theology These and other doctrines had significantly contributed in shaping the Christian dogmas and ecclesiastical discipline down through the medieval period The theology of medieval christianity was to a great extent ecologically sensible It maintained a dynamic organic relationship between God humankind and the world With the advent Protestant Reformation a decisive trans

formation took place The essence of this radical shift of the Reformation was that the whole of Protestant theology transformed into what Karl Barth called theanthropocentric'—with God and humanity as its chief subjects[34] Nature was denied its due share of Biblical soteriology (theology of salvation) Cosmic Redemption was excluded from the divine drama of salvation Contrarily man kind s stewardship and care of nature did not form the essential demands of the Protestant ethical or ecclessiastical magesterium About this Paul Santmire says

> Protestant theology in the four centuries after the Reformation tended to give up its claims—God s claim—on nature and the life of humanity in nature altogether Rising above nature in order to enter into communion with God became a hallmark of Protestant thought This happened precisely at a time when West ern culture at large was breaking away from the theological and ethical influence of classical Christian symbols and norms and giving free reign to a spirit of aggrandizement—as well as progress—in human affairs and policies of exploitation—as well as development—directed towards nature In the nineteenth and early twentieth centuries Protestant theol ogy by and large washed its hands of nature as it were and thereby gave the spirit of modern industrialism its de facto permission—sometimes its de jure encouragement—to work its will on nature[35]

Protestant theology interpreted the doctrine of creation in such a way as to establish an absolute distinction between God and Creation The dichotomy between God and the world was forever sealed Secularisation of Nature in Protestant thought turned West ern man into the plenipotentiary between God and the World And it is in this theological climate that modern science and technol ogy were given free hand to wield their diabolic force against nature Against this diabolic ecology critics like Lynn White Jr and others have arrayed themselves

This brief survey and ecological reading of Judeo-Christian tra dition has brought to the fore two things One is that it would be wrong to write off the Christian tradition and its theology as

ecologically bankrupt This survey has more than adequately established that the Judeo-Christian tradition and its theology are amenable to create an eco-sensible culture and humane society and are endowed with rich religious resources that can assure a just and sustainable future for both humankind and the world And yet on the other hand it must be acknowledged that some of its dogmas and tenets, if isolated and employed as social praxis promote humankind s violence against nature Perhaps in modern times we are witnessing more of Christianity's violence against nature than the working of its care and stewardship Secondly wherever there was wholistic approaches to the praxis of Judeo-Christian religion it contributed to the all round development and welfare of not only human beings but also the environment Contempt towards nature comes about only when one or few of the religious tenets are employed to assist man to transcend the world of nature rather than to integrate and harmonise his destiny with that of the nature

IV
ECOLOGICAL AMBIGUITY OF CLASSICAL CHRISTIAN THOUGHT

The brief historical survey underlined some of the ideological and metaphysical motifs that had decided the essential human world relationship of Judeo-Christian tradition The survey makes it obvious that the accusations levelled against the Hebrew tradition as having conceived and nurtured religious ideas that promote eco-devastating human world relationships are based on a lopsided assessment of the Biblical religion. It is a fact that the etymological metaphysics of Hebrew religious vocabulary does not contain any term for what we understand today as nature or environment The Greek word for nature physis crept into Judaic religious literature only during the Inter testamental period and was extensively used in Apocryphal Books The concept of nature as such is a contribution of Greek thought For the Hebrew mind set human life as such did not exist in a vacuum There was no clear cut distinction between human or natural categories Every thing within the cosmic realm was created by God All creatures therefore shared the same substance and teleology

The root of the allegation of Western man s violence against nature should therefore be traced to other sources as well, and not only to the Hebrew religion or tenets of the Biblical theology alone It would be correct to say that the actual fault liles in the exegesis of the Biblical religion with the tools of the mechanistic metaphysics and the values of the scientific and industrial culture since the 16th century Dogmas such as monotheism, theandric historicity, dualism apocalyptic eschatology polarised dichotomy, secularisation of nature cosmogony linear spacetime and institutionalised patriarchy have all been tinged with the mechanistic hermeneutics and the emergent religious values have contributed to the ecological bankruptcy of Western Christian tradition. These exegesis are simulations of the essential Biblical doctrines and are shaped by the contemporary cultural values of the Western world Not only have they profoundly influenced Western culture values and society but they also have decisive control over the cultural process and progress throughout the world We will briefly discuss some of these crucial axioms and point out their ambiguity in contrast to those that can contribute to sound eco-sensible social practises and culture

Creatio ex nihilo—Cosmogony in dilemma

In the last few decades Christian theology as a whole is becoming increasingly sensitive to its cosmological views The classical interpretations of the doctrine of the Creation has become vulnerable not only to the attacks of modern science but also to the hermeneutics of the textual critiques The mounting ecological crisis is forcing Christian theologians to make a fresh reading of the revered doctrine of Creation as well as the whole metaphysical matrix that supports Christian theology and especially Reformation theology Age old theological assumptions about the origin of the cosmic structure, and the place of man in nature have come to the attention of the ecologic critics

A key to the understanding of the classical Christian cosmology is found in the radical notion of *creatio ex nihilo* created out of nothing This doctrine teaches that God created the whole cosmos with all animate and inanimate beings material substances and forces out of nothing Created out of nothing meant in essence that

—God created the universe according to His own free choice
—When God created the universe, He did not use any raw material which was already there neither did the universe and all that therein emanate from the divine nature or substance
—Therefore the world and the whole created order are temporal contingent and penultimate—not eternal
—God and the world are mutually separated and distinct from each other

Almost every school of Christian theology since the days of early church has accepted *creatio ex nihilo* as an integral part of its body dogmatics without any question The implicit understanding was that if there was any one dogma which substantiated the purity of Christian theism and differentiated it from dualistic or pantheistic ormonistic stances it was this dogma—*creatio ex nihilo* *Creatio ex nihilo* is also called upon to answer the problem of evil in the face of a Creator God who creates all things good Strange a it may seem until recently no one has ever thought of repudiating this dogma Although Karl Barth called *creatio ex nihilo* an absurdity he accepted it all the same [36] It is only now that a few eco theologians like George Hendry and Wesley Granberg Michaelson are raising serious objections to this doctrine on moral grounds [37] The irony of the whole thing is that the Protestant Bible does not have any test to support this doctrine *creatio ex nihilo* although Protestant theology has capitalised this dogma Very often Gen 1 1 rom 4 17 and Hebrew 11 3 [38] are called upon to support this doctrine but on close scrutiny there is nothing in these texts to suggest any idea of *creatio ex nihilo*

However we find this in the non-canonical sources outside the Protestant Bible in apocrypal sources which are part of the Catholic as well as Eastern Orthodox Scriptures References to this are also found in pseudopigraphic literature These literatures were produced and circulated during the Inter Testamental period The earliest known reference we have to this is found in II Maccabees 7 28

> Recognize that God made them out of things that did not exist

Creatio ex nihilo as such emerged in the Rabbinical schools (reli

gious schools of Jewish religion) during the post exilic times It was a time of trial for the Jewish faith Jewish cosmogony was inspired and conceived during the encounter Judaism had with the Persian dualistic religions Another new dimension was infused when Jewish cosmogony encountered Greek cosmogony The Greeks believed that matter was eternal and existed along with God and that He God, moulded this universe out of the chaos of matter which was already there [39] This became offensive to the Jewish mind If matter existed eternally along with God matter should be absolute On the same score, god who exists along with matter that is eternal could not be god at all In the midst of such absurd abstractions one could easily appreciate that the early church opted for *creatio ex nihilo* in order to keep her own theistic theology groomed to meet any threat to it The threat came from the heretics of primitive Christianity and especially from the Gnostic and Manichean schools which held on to dualistic doctrines Most of these had their root in Greek thought To the Gnostics and Manicheans nature was a realm of evil from which the human soul sought to escape Many of these heretic schools had their root in Greek thought The early church believed that *creatio ex nihilo* was a faithful rendering of the God World relationship as decided by the Creation story of the book of Genesis

It must be acknowledged that as adogma *creatio ex nihilo* safeguarded the integrity of the theology of the primitive church during the critical period of its development It served as an antidote to the Hellenistic cosmogony which in essence attempted to dilute the force of the church s theistic stance Post-exilic Judaism was very careful not to sacrifice its universal ethical monotheism to the form/matter debate of the Hellenistic cosmogony It was but natural that primitive Christianity inherited this theistic stance from post-exilic Judaism However in these days of environmental crisis the potency of *creatio ex nihilo* to sustain the religious and ethical thrust required to ensure the future of this world is seriously questioned on moral ground

Creatio ex nihilo suggests that it was the divine wish and will that brought this world into existence If God created the world out of nothing,it goes without saying that this God could also let the world go on without his continued support The world then is like a clock that has been set in motion by the great clock maker and nothing more The world has no intrinsic value of its

own. *Creatio ex nihilo* therefore finds favour with the mechanisatically oriented mind of modern man The doctrine secularises nature When nature is secularised it becomes easy for human kind to objectify nature and control it Western Christianity therefore unwittingly produces a culture that creates a secularised universe which is autonomous and mechanical so that man could manipulate this autonomy and mechanical laws for his ecentiric ends C.F Von Weizacker a German Physicist reflects upon this stance of modern science·

> The concept of strict and generally valid laws of nature could hardly have arisen without the Christian concept of creation Matter in the Platonic sense which must be prevailed upon by reason will not obey mathematical laws exactly matter which God has created from nothing may well strictly follow the rules which its Creator had laid down for it In this sense I called modern science a legacy I might even have said a child of Christianity [40]

Secondly *creatio ex nihilo* implies the paltriness of the created world It has not cost God anything to create the world The divine has not lost anything in the bargain. If he fancies he can create as many as he will or destroy anything that does not measure up to his expectations Created out of nothing suggests that the world is devoid of any intrinsic value save that of instrumental value If nature is considered solely in instrumental terms there is no force that would refrain humankind from exploiting it Materials that do not cost anything are treated as valueless and humankind goes on plundering everything in nature which appears to have no lasting value This explains why Western man plunders the earth s resources more than anyone else United States the so-called Christian nation with only 7 percent of the world population used up in the decades of the sixties more resources than entire human kind in all previous history [41] E F Schumanchar the author of the best seller *Small is Beautiful* writes

> We are estranged from reality and inclined to treat as valueless everything that we have not made ourselves Even the great Dr Marx fell into this devastating error

> which he formulated the so-called 'labour theory of value'....Far larger is the capital provided by nature and not by men and we do not even recognise it as such This larger part is now being used up at an alarming rate, and that is why it is an absurd and suicidal error to believe and act on the belief the problem of production has been solved.[42]

Neither the problem of production nor the ecologic crisis will ever be solved so long as modern science and technology treat the world in secular terms and assign to it mere instrumental and material value attested to by Western Christian hermeneutics of the Creation saga In these days of ecologic crisis the Christian Cosmogony based on *creatio ex nihilo* stands in need of re-assessment and revision The classical view on *creatio ex nihilo* has served its utility and remains as a severe theological liability of Judeo-Christian thought

Mechanistic Cosmology

In modern times the scientific world view dominates and influences every existential reality Judeo-Christian thought has not been free from this influence and its cosmology is being understood and interpreted in mechanistic terms The mechanistic view of life arose from the sixteenth and seventeenth-century models of science Two well known scientists Rene Descartes followed by Sir Isaac Newton developed these models in detail According to Descartes the material universe was defined in terms of a big machine consisting of different parts with every motion in nature working according to mechanical laws Newton improved upon this Cartesian model and said that nature is completely autonomous and determinate and since nature followed immutable scientific laws the future of any part of the system could be predicted accurately provided the cause for a particular effect was analysed and reproduced Not everything was bad about the mechanistic world view For one thing, the mechanistic sciences gave a death blow to medieval magic and superstition and opened the door to modern scientific and industrial enterprises It also induced relgions to write off the animistic overtones and helped to secularise nature A classical example of this mechanistic view was given to the church by the French Bilshop Nicole Oresme as

early as the 14th century Oresme employed the metaphor of the clock and the clock maker to explain the working relationship between God and the Universe[43]

When the mechanistic world view took control of the scientific enterprise of the 16th and 17th centuries Christian theology began to subscribe to this view and gave up its age old legacy--the Organic world view of the Middle Ages The implications of the mechanistic view on Christian Cosmology is spelt as follows.

—the universe is made up of elementary building blocks and blocks and forces between them The Cosmos is a three decker world—heaven above earthin between and the hell below

—all elements within the cosmic reality are neatly arranged in a hierarchical structure with defined functions The lower supports the higher the simple make up the complex and the weak service the strong

—the universe functions like a machine with cogs nuts and bolts Likewise human beings are machines-made up of body soul and spirit

While Christian theology reaped these dividends from mechanistic sciences the mechanistic world view itself derived its methodology logic and inspiration from Reformation tradition Galileo Descartes and Newton lived during the time when the Reformation tradition was influencing Western culture When the Reformation traditon unfolded nature was increasingly secularised Christian theology based on the anthropocentric motif approached nature as a self-enclosed machine,like a structure without any value of its own Reformation theology taught that different facts of life are autonomous and must be approached as such Thus faith and workmust be disjuncted church and state must remain apart God must transcend the world the human soul is more precious than the human body nature cannot have communion either with God or man and the whole creation is made up of disjuncted fragments each having its own autonomy

This disjuncted world view—a product of the mechanistic approach of Cartesian Newtonian sciences was carried into the construction of Christian Cosmology With the advent of the scientific revolution the logic of science was systemised and this logic was inducted into theological inquiry The cosmos was thought

to be made up of elementary buiding blocks arranged in hierarchical order Christian cosmology therefore perceived the universe in neatly arranged three decker stairs made up of heaven, earth, and hell The divine was seen to be up there controlling the affairs down below Beneath the divine realm was the world, the human habitat and beneath the world, hell the source of all evil

Each of these realms within themselves are set in hierarchical order The protocol in the divine realm is God followed by the archangels and then angels Below the divine realm is the material world which is structured with sub-spheres in the order of world of human beings the animal world the plant world and the world of inanimate material substance And the basement consists of hell In the world of human beings man is above woman and women over children. And in the animal world animals which are ritually clean, are asbove those that are unclean[44] And in the world of evil Satan and his armies have their own set orders

GOD

Divine realm | Sphere of divine

ANGELS

HUMANKIND

ANIMALS

Earlthly Realm | Sphere of evil influence

PLANTS

INANIMATE SUBSTANCE

SATAN AND EVIL SPIRITS

Evil realm

In this hierarchical order God represents the highest good, and every step down below becomes more inferior and progressively evil and tinged with baser elements Secondly,there is a radical break between the different realms and there is no continuty between any two realms. The order of hierarchy bestows upon the one above the right to rule over those below The graph below sketches the cosmology of classical Christian thought.

Classical Christian cosmology is based on distinction and not on continuity between different realms Therefore it is not possible to talk of a cosmic community with Judeo-Christian linguistics Classicasl Christian theology does not recognise any inter-dependence or inter relationship between differnet beings and elements A disjuncted and hierarchical view of cosmology promotes the spirit of subduction and conquest of those who are lower down the ladder and this domineering disposition characterises the classical Christian cosmology and decides the place of man within nature

The Place of Humankind in Nature

It is a fact that classical Judeo-Christian thought places man above nature and considers him to be independent of nature and it offers no apology for holding to this view The superior status of man above nature bestows on him the right to rule over all creation The following psalm is a classic by itselfin expressing this disposition of Judeo-Christian thought with regards to man s place in nature

When I consider your heavens
  the work of your fingers
the moon and the stars
  which you have set in place
what is man that you are mindful of him
  the son of man that you care for him?
You made him a little lower than the heavenly beings
  and crowned him with glory and honor
You made him ruler over the works of your hands
  you put everything under his feet
all flocks and herds
  and the beasts of the field
the birds of the air

and the fish of the sea,
all that swim the paths of the seas
(Psalm 8.3-7)

The place of man in nature in Judeo-Christian thought is based on certain theological and cosmological assumption. It is believed that humankind alone is bestowed with the capacity and the privilege to reflect the divine qualities and have a personal relationship with the Creator God No other creatures whether animate or inanimate can ever share this privilege Man is distinct from the divine and the earthly because of his potential to have a conscious communion and personal and spiritual relationship with the divine only humankind is said to be endowed with this power Therefore humankind are held superior above the rest of the creatures and invested with the right to exercise dominion over all of God s creation The familiar passage which is called upon to support this dispositon of Western Christian thought is found in the Creation Story in the Book of Genesis

> Then God said Let us make man in our image in our likeness and let them rule over the fish of the sea and the birds of the air over the livestock over all the earth and over all the creatures that move along the ground So God created man in his own image in the image of God he created him male and female he created them God blessed them and said to them 'Be fruitful and increase in number fill the earth and subdue it Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground
> (Genesis 1.26-28)

During the age of scientific revolution in the seventeenth century the domination theme assumed increasing popularity Scientists of the Western world thought that divine sanction for their pursuits had been granted to them in the Christian affirmation of man s dominant status over all God s creation To Francis Bacon the conquest of nature is the goal of science[45] It is true that classical Christian theology has placed man above nature drawing its inspiration from these verses.

Secondly the fact that Judeo-Christian thought subscribed to a

hierarchical cosmology gave man the pre-eminent status not only in nature but also in the community of humankind Man has been given the right to rule over women [46] Women did not get equal status in religious and social life Hebrew religion detested the fertility rite nature cults of Canaanite religion, and therefore it considered the female principalin the cosmos as the vehicle of all evil and pain in this world The story of the Garden of Eden records that Eve fell an easy prey to the temptings of the serpent and then went on to force Adam to fall with her Ancient religions associated the female principle with nature Nature was considered the Great Mother while the supreme male deity fecundated the mother earth Man was therefore considered the ruler of woman Classical Christian thought subscribed to male superiority over the female and it contributed to the designing and enforcing of the institution of patriarchy as a social and cultural force As a social paradigm Patriarchy has held sway over global history and culture for over four thousand years The whole development and process of human culture history philosophy and all our social political and economic institutions have been shaped by the decisive and dominant force of this social paradigm in which men—by force direct pressure or through ritual tradition law and language customs etiquette education and the division of labour—determine what part women shall or shall not play and in which the female is everywhere subsumed under the male [47]

Ecologic critics of Christianity have not minced any words when they point the finger at Judeo-Christian dogma in terms of the dominant status of man in nature Contemporary theologians argue for a more balanced approach and advocate a stewardship motif as the baslis of man s place in nature as against the domination theme Genesis 2 15 is cited to support this argument

> The Lord God took the man and put him in the Garden of Eden to work it and take care of it

It must be mentioned that the context of this verse does not lend itself to the stewardship theme And there are hardly any other statements in the Bible on stewardship with which a case for a balanced view of human world relationship could be argued In teleological terms there is not much difference in the disposition between domination and stewardship themes Both these motifs

in the final analysis objectify nature for anthropocentric ends The only difference with the stewardship theme is that man is placed at the centre of nature while with the domination theme man is above nature The stewardship motif is more humane than the sadistic overtones of the former The stewardship theme also withdraws the plenilpotentary rights of humankind in nature No more can man talk of nature as his birth right Man is held accountable to an external ethical or divine force for the use or misuse of the sacred right that has been entrusted to him

Within the last decade or so a significant shift is taking place in the contemporary theological circles Starting from the position of domination and going on to the stewardship theme Christian theologiansare now at a place where they are willing to consider a unity theme as the basis for the human world relationship[48] Unlike the domination and stewardship themes which survive on the distinction between human beings and nature the unity theme affirms the consubstantiality of both humankind and the world The term consubstance means that two different objects are made of the same substance The science of ecology tells us that there is an unbroken continuity between different elements objects and forces in nature There is an unbroken wholeness inherent in the cosmic web of relations at a deeper non manifest level[49] Each minute part in some sense contains the whole In a theological sense this unity and continuity is also expressed in a common teleology and destiny between different elements and forces within the cosmic world Ecologic crisis has amply demonstrated that the destiny of both humankind and the world of nature is co-terminus Unlike the classical Christian thought which subscribes to a distinct human teleology apart and away from the rest of the creatures the unity theme would acknowledge the common origin continuity and the destiny of all creatures Contemporary theologians are being discreet about affirming the unity theme because it goes against the very fundamentals of classical Christian theology as well as recognising the validity of certain non-Christian religious systems which operate with unity motifs Ironically the inspiration of articulate the unity theme in Christian theology and for establishing more durable human world relations comes from outside Christian sources and especially from the Eastern religious philosophies The unity theme is rather new and has almost appeared all of a sudden on the theological horizon of the con

temporary Christianity Should Christianity opt for the unity mot and accept it as the fundamental axiom of its cosmology it woul effect a radical transformation The unity theme appears more ec logically promising than the ambiguity of the classical Christia thought that is based on distinction and domination.

Dualism

Cultural anthropology attests that religion ultimately emerge as the product of the human attempt to grasp the mystery nature—the fidelity and the variance of nature s behaviour an to organize a meaningful working relationship between them T human beings nature is both benign and malign In every ag human beings have attempted to solve this riddle Existential que tions about the meaning and purpose of human life in the worl human love joy and pleasures and the problem of evil pain an suffering and ultimately death are part of this riddle and the questions necessitate a metaphysical exercise which ultimatel evolves into a religious system articulated in cultic symbols ri uals and ceremonies The religious solution to nature s riddle inv riably follows one or the other of the interpretation of the univer either in pluralistic and dualistic terms or with pantheistic an atheistic monism Opting for one or the other of the solutions the riddle decides the nature and character of any religious syste whether they be of Semitic Indo-Aryan or tribal animism

Judeo Christian tradition is generally classified as one of th oldest knwon surviving religions which has employed dualism the basic framework for its metaphysical exercise However Ju ism did not begin as a dualistic system Israel began its sojou with the revelation of Yahweh who contained in himself a certa duality Pre-exilic Israel believed that everything, both good an evil came from Yahweh and they did not think of any other for to explain the source of evil and pain The following text speal of this duality within Godhead

> The Lord brings death and makes alive
> he brings down to the grave and raises up
> The Lord sends poverty and wealth
> He humbles and he exalts (ISam 2 6 7)

Deutero Isaiah emphasizes that both light and darkness come fro God

I am the Lord and there is no other
I form the light and create darkness
I bring prosperity and create disaster
I the Lord, do all these things (Isaiah 45 6 7)

From the brief survey of the growth of Judaic Cosmology we come to know that Judaism acquired its dualism when it confronted the Persian religions during the exilic period Persian religions of antiquity and especially Zorastrianism have employed dualistic motifs Christianity takes over the dualism which the Judaism borrowed from Persian relilgions

Although Christianity has been classified as a dualistic religion it has been quite inconsistent in defining its dualistic stance The problem of the origin and source of evil has never been decisively settled It has been alternatively attributed to either a powerful evil force created by God himself existing against God in the person of Satan, or to the material world and carnal flesh Whatever may be the source of evil the distinction between holiness and sin has been decisively settled and there is no ambiguity in the exclusivistic antagonism in the dynamics of each This has brought about a sharp dichotomy between the spiritual and material world and thus has made the things of this earth of little importance In classical Christian thought the human soul which is separated from its mortal and decaying body always longs to be free of the body and the world Heaven where the divine abides is a place of holiness The human spirit strives to divest itself of the world and body which are shot through and through with evil and sin and reach heaven a place of rest perpetual bliss and serenity This earth is prone to decay and disintegration for it carries the curse which God himself pronounced at the time when Adam and Eve disobeyed God

Cursed is the ground because of you
through painful toil you will eat of it all the days of your life
It will produce thorns and thistles for you
and you will eat the plants of the field
By the sweat of your brow
you will eat your food
until you return to the ground
since from it you were taken
for dust you are
and to dust you will return (Genesis 3 17 19)

Therefore what is desirable and sacred in this life is totally separated from the world The material world and the body are elements that are prone to decay and they will pass away and eventually be destroyed Only the spirit is of any value and it survives through eternity Therefore neither the care of the body nor man s duty to nature ever formed the essential religious precepts or the ecclesiastical magesterium in classical Christian thought This attitutde finds expression in all the creeds confessions liturgies and hymns The words of this popular gospel song say it succinctly

> This world is not my home I m just a passing through
> My treasures are laid up somewhere beyond the blue
> The angels beckon me from heraven s open door
> And I can t feel at home in this world anymore

In fact a great part of Fundamentalists religious teachings admonishes Christians not to feel at home in this world and to look for some permanent home elsewhere Therefore much of a fundamentalists Christianity which is based on classical world view is tinctured with escapism The world is a bondage from which a Christian must seek deliverance to be united with God Wendell Berry writing about the dualism of Christianity says

> The great disaster of human history is one that happened to or within religion that is the conceptual division between holy and the world the excerpting of the Creator from the Creation. The contempt for the world or the hatred of it that is exemplified both by the wish to exploit it for the sake of cash and by the willingness to despise it for the sake of salvation ,has reached a terrifying climax in our own time The rift between soul and body the Creator and the Creation has admitted the entrance into the world of machinery of the world s doom [50]

Secondly the religious dynamics of dualism promote a culture based on competition and combat The metaphysical force of dualism spills into everyday experience Dualism nurtures diametrically opposing concepts and tension ridden culture Every event

and experience and every concrete and abstract entity concept and process in Western Christian culture has this inbuilt polarity Western man can no longer perceive any realilty both within and without other than perceiving them as struggles between dualistic polarities and reads history as conflict resolving mechanical events Therefore all that goes towards making Western culture —ideas feelings values behaviour products symbols patterns learnings language arts and system—are understood and expressed in dualistic terms All institutions whether they are social political or economic bear the stamp of this dualistic tension

We could easily conclude that this combating spirit of dualism not only destroys man but also proves to be ecologically damaging by setting man against nature Christian dualism can never accept a defeat God of Christianity has to be always triumphant and this he accomplishes by transcending both man and the world Man who has been created in the image of God also strives to transcend and the only realm that is available for his transcendence is the world of nature In trying to transcend the world man goes about destroying nature

Structural Monotheism

We had mentioned earlier that the Hebrew Patriarchs began their sojourn with a very unique sense of monotheism which was unlike that found anywhere among their contemporaries of the ancient Near East Hebrew monotheism claimed to be ethical in content as well as universal in scope Hebrew monotheism says C H Dodd arose through the intuitive pserception that God who is righteous first and last must be universal as righteousness itself [51] Protestant Reformation kept the Judeo-Christian monotheism paramount in its theology and gave it a structural colour Reformation theology received its inspiration for structuralism from the mechanistic worldview of the 16th century Of course the mechanistic world view was not somuch concerned with the ethical side of the monotheism rather it sacrificed ethics to the functional force of the structural remoteness of the theistic universalism. It is the tension between the universalism and the ethical demands that made the Biblical theism organic in every sense of the word When the ethical force was divorced from universalism it resulted in a dead structural monotheism

This mechanistic undergirding of the monotheism and the attendant cosmology and cosmogony had significant implications on the way nature and the environment could be manipulated by man The famous historian Arnold Toynbee expressing this fear writes that

> The recklessly extravagant consumption of nature s irreplaceable treasurer—and the pollution of those of them that man has not already devoured—can be traced back in the last analysis to a religious cause and this cause is the rise of monotheism[52]

Toynbee maintained that the greedy impulse of man was held in check by his worship of nature and that the spread of monotheism had removed this inhibition And therefore Toynbee pro posed pantheism as the antidote to the ecologic crisis[53]

Invariably the deities of monotheism turn out to be male char acters Male god exists alone independent and absolute Polythe ism opts for both male and female characters in the divine pantheon and such deities are dependent and relative and organic in their relationship among themselves as well as with human beings and the world Since the days of the Reformation Biblicall monotheism was interpreted in mechanistic terms and stripped of all organic dynamics The mechanistic world view of the 16th and 17th century looked at the world as a perfect machine The creator God was an external monarch who ruled the world from above imposing his divine laws on it Since God was far removed from the world it was easy for science to secularise and objectify nature When the world was secularised it became autonomous and the divine disappeared completely from the scientific world view The mechanistic jargon of the scientific worldview made the god of the Bible either so transcendent that he was of no earthly use or so immanent that he was stripped of all divine qualities

In terms of articulating the divine world relationship each reli gious system opts for different theoristic formula such as theism deism pantheism and monism Classical Christian thought claimed to hold on to the theistic stance which subscribed to the view of a god who created the universe out of nothing and con tinues to sustain it Deism on the other hand sees God s relation ship with the universe in terms of that which exists between a

clock maker and a clock Once the clock is made and set in motion, the clock will continue to tick so long as the immutable mechanical laws continue to operate The need for the clock maker to be around to keep the clock ticking does not arise any longer Since the Cartesian/Newtonian era Christian theism unconsciously changed to deism God s presence and providence are considered unnecessary for the ongoing continuation and upkeep of this universe The world can continue to survive as it has for aeons and aeons without the direct involvement of a supreme god Contemporary Western Christianity which grew out of the scientific and industrial revolution since the 16th century would deny having opted for deism and giving up its theism. All the same the secular disposition of Western Christianity could emerge as a religious by product only through subscribing to a deistic stance and the life style and the cultural products of Western world mark it as such The mechanistic world view has given us structural monotheism in classical deism

In these days of mounting ecological crisis an alternate reading of Judeo-Christian theism is in the offing The god concept of the classical theology is undergoing radical transformation In fact this transformation in god talk began with the Process school The proponents of Process theology Alfred North Whitehead and Charles Hartshorne provide excellent examples of this neoclassical theism. Process Theology incorporates God and the world into a bipolar entity One pole is the world the body of God and the other pole is God s mind God is related to the world as mind to the body In this sysstem reality is no longer perceived in static objects but as events What remains as valid and permanent is the experience of events and not objects Only objects appearand reappear in the process of events Process metaphysics perceives nature as an ensemble of events The world is composed of events in time rather than of things in space Each event is unique and a novelty and it can not be repeated Continuity of creative novelty through time and space is a fundamental metaphysical principle of Process thought Whitehead writes

> God is the infinite ground of all mentality the unity of vision seeking physical multiplicity The world is the multiplicity of finites actualities seeking a perfected unity Neither God nor the world reaches static com

> pletion Both are in the grip of the ultimate metaphysical ground the creative advance into novelty Either of them God and the world is the instrument of novelty for the other [54]

Process theology is an important landmark in the Western Christian thought It has attempted to do away with the alienation between God humanity and the world that has become characteristic of classical Christian theology The fact that Process metaphysics perceive objects in nature as an unbroken process of events rather than static objects has nullified the categorical distinction between nature and history The inclusivistic character of Process Theology brings God humanity and the world into the same pole Traditional Christian theology has been essentially exclusivistic as it sees man as the sole object of God s concern love and redemption and excludes nature from it

Contemporary process theologians like John B Cobb Jr Ian G Barbour Schubert Ogden and others consider Process theology as the harbinger of eco-theology Cobb calls Whitehead the father of an ecological philosophy [55] Process theology is not free of its critics either It has been often dubbed as pantheism Others would want to argue that since Process theology considers the world as God s body the Process view is pan-en theistic meaning all in God Whatever may be the case the unprecedented ecologic crisis we face today has forced contemporary Christian theology to move away from the distinction to unity motifs The unity theme affirms the consubstantiality of God humanity and the world The fundamentals of ecology affirms the unbroken continuation between all elements and forces within the universe Contemporary Christian theology has yet to come to grips with the unity motifs The crystallisation of ecotheology will throw up new and novel theistic ideals and these are yet to transpire All that we can say at this stage is that the future of theological task is going to be very exciting

Historical Particularity

There is marked difference in the premise and matrix from which different religious systems emerge This sets the tone and tenor and the direction in which each system moves and survives and makes meaning This relates not only to the world view but also

to the space/time reference with which each religious system oper ates Christianity has worked with a very unique space/time refer ence which has been hailed as the most dynamic found anywhere in the world Is this claim justified? Perhaps in terms of human progress and development and man s ability to have control over his own destiny Christian religion has been quite efficient But in terms of sustaining the destiny of nature as well as guaranteeing the future of humanity and the well being of future genera tions the Christian space/time reference and its cultural teleology are found to be severely limited and wanting The cause of this failure could be traced to the classical understanding on linear space/time reference historical particularity and eschatological and apocalyptic motifs

Western Christianity holds that God acts and reveals himself in human history The idea pre-supposes that there has to be a viable human historical process—a fundamental ontological exi gency for divine revelation God s selfhood comes to fruition and realisation only when he engages within human history and actu alises himself in the human historical process It presupposes some thing more In order for the divine drama to be enacted a particular human historical stage has to be set and God confines his action within that particular historical process—a culturally identifiable space/time This is where the history of the Jews becomes very crucial for the survival of Christianity Christianity holds that the Hebrew nation was elected for the projection of the divine drama and revelation Therefore the history of the Jews and Christianity are inseparable

Christian worship of the God of the Jews indicates the histor ical particularity of the Christian faith In every phase Christians have seen themselves as in some way continuous with Israel and the history of Israel as part of their own religious heritage Andrew Walls says 'This scandal of particularity the coupling of the divine purpose for the whole world to certain events place and people runs right through Christianity [56]

The historicity of the divine drama so to speak was first artic ulated in the pietistic schools of Germany since the middle of the eighteenth century The term *Heilsgeschichte* meaning holy history was coined to stand for the gradual actualization of divine pur pose in the historical narratives of the Bible *Heilsgeschischte* holds that the history of the Israelites was ordered with an eternal tele

ological motive Oscar Cullman Otto A Piper and C H Dodd are a few of the leading theologians of yester years who advocated this view Dispensationalist schools[57] the dominant group within the pietistic circles have made extensive use of *Heilsgeschischte* for their theologies as well In contemporary times Lisberation theology has been making use of this historical scheme to interpret God s saving act in history as praxis for liberating people from social political and economic oppression On the other side are the Fundamentalist Christians who use this historical motif in their evangelistic programmes and highlight the eschatalogical and apocalyptic events as the inspiration for their activism

It is quite obvious that Christianity and its historical particularity does not recognise other means of revelation as valid The acceptance of other means of divine revelation—for instancrevelation through nature—would justify the validity of other religions and this could never be acceptable to Christianity God s primary area of activity has to be within the human historical process and particular socio-cultural context and not in the other dimensions of cosmic realm Judeo-Christian theology acknowledges that both God and humankind participate together in the divine drama Many Western Christian theologians continue to deny the legitimacy of the Cosmic process as the arena of divine drama let alone acknowledging the participation of nature in it H Paul Santimire says

> According to a large number of contemporary theological writers however Christian theology never has had nor should it have a substantiative ecological dimension These writers are convinced that Christian Theology must focus primarily—even exclusively—on human history not on history of nature A substantive Christian theology of nature in their veiw is contradiction in terms[58]

The undue complicity and commitment of Christian theology to human historical process has turned Western Christianity into in the words of Lynn White Jr the most anthropocentric religion the world has ever seen[59] Speaking in the same vein Eric J Lott advises

> Thus no longer can philosophers and theologians assert the radical polarity of nature and history' with history' seen as the primary realm with which God is con cerned history in which human selfhood comes into its transcendent own as that which rises high above the natural world in its passivity and objectivity[60]

Western Christianity consciously pegs its religion on the divin e/human history of the Judeo Christian tradition Any other process which does not fit into human historical categoris is dismissed as secondary or of little or no value at all

Linear Space/Time

The historical particularism of classical Christian thought employs the tool of linear space/time metaphysics Classical thought looked at time as non repetitive and progressing evenly over a linear space/timekscale without any reference to other ontological categories towards that Omega point of all cosmic processes Western philosophy culture science technology and society are to a great extent influenced by this linear space/time consciousness This concept perhaps has given more impetus to the faster pace of growth and development of Western culture than any other metaphysical tenet borrowed from Judeo Christian thought

The linear space/time consciousness intruded on the Jewish reli gous ethos during the post-exilic times Time viewed as a linear progression developed into an eschatalogical theology An eschat alogical view of events provided a sense of direction and mean ing to the Jewish nation which was grouping to regain its national identity during the uncertain Inter testamental times Jewish eschatalogical consciousness was accentuated with Hellenistic space/time language and this gave rise to historical apocalyptics[61]

In fact the sense of historical destiny became a possibility to Jewish religious teleology only during the exilic times and not before It is this sense of the historical destiny of the Jewish captives their return to their homeland and aspiration for a national and ethnic identity which stretched out the cyclical concept of the Covenant theology of the pre-exilic monarchical times into a linear view Strangely enough to articulate the linear concept of Israel destiny and time there were no suitable terms in the defunct

Aramaic vocabulary and the Jews had to borrow terms from their neighbours The Greek language supplemented what the Jewish language could not conceive By then the Greek language had attained a certain sophistication and could cope with the demands of high philosophical abstractions To infuse a sense of destiny within the linear space/time framework Greek language supplied two words to designaste time one *kairos* meaning significant moment and the other *chronos* meaning continuous flux of tem poral process of time [62] These two terms taken together in the historical dimension provide the clue to understanding Jewish apocalyptisism especially as it was articulated during the Inter testamental period The early church was passionately gripped by a sense of destiny produced by the linear concept of time and could not escape from casting its whole theology ethics and missiol ogy within the framework of this apocalyptic eschatology This then becomes the bedrock of the cultural value of time that was infused into Western culture Linear time consciousness survives with a sense of destiny through history which other time schemes find difficult to accommodate In fact the concept of destiny is alien to Covenant theology and therefore the term as such is not part of the eco-theological vocabulary Destiny is one of the conceptual tenets of the art of history writing, and it is realised through articulating a linear history

Such readings of human history with linear space/time cate gories account for much of the imperialistic overtones of West ern culture The linear space/time view reinforces the conviction that the Judeo/Christian God guides the course of history The apocalyptic aspirations of Jewish faith so heightens the concep tion that God guides history that we can speak of historical predestination in the strict sense '[63] The historical predestination guides the economics politics and culture of Western society Human historical predestination denies any history or destiny to nature It accepts only the destiny of man as the ultimate goal of all historical processes Linear historicism of the Western Chris tian thought sees God s primary involvement in this world in rela tion to man alone and not to any other creatures

Linear space/time schemes are diametrically opposed to the cyclical time schemes Many other religious systems especially the religions of the East tribal animism and nature religions live with cyclical time schemes Cyclical time is based on the cyclical flow

of nature Nature's cycles of fecundity and decay are necessary for an ongoing creative process to be kept activated A cyclical view of life acknowledges the continuous realisation and actualization of the divine dynamics in the creative as well as the disintegrating cosmic process. A cyclical space/time consciousness is an integral part of tribal animism organic agrarianism and nomadic pastoralism. A cyclical world view emerged in the primitive consciousness when human beings saw themselves as integrated and participating entities within the rhythmic cycles of nature The great mysteries of life—human birth, sexuality love joy pain death and after life—were transposed on to the changing moods of nature and seasons and their unfailing rhythm The fact that this natural cycle has continued with unfailing steadfastness (except where man has interfered) provided the ontological substance of all existential realities as perceived by the primitive religious consciousness

In these days of ecological crisis and the pressure of modern culture on the human psyche the cyclical view of life of the primitive man seems a saner way to live by not only for the sake of health and happiness of human beings but for the continued survival of nature as well Those who live by a linear space/time consciousness seem to live under a perpetual historical psychosis While it is true that such people have a sense of destiny achievement and self fulfillment they cause immense damage to the environment and their neighbours

And finally the fact that classical Christian thought lived with a linear historicism made Western Christianity one of the most apocalyptic religions the world has ever seen. Dooms day prophets are a unique feature of the Christian religion and especially Fundamentalist Christianity Apocalyptic religious myths generate ecologically unhealthy cultural teleology Although such cultural dynamics produce a faster pace of human progress and development (the so-called development!) they damage the environment and cause its deterioration Unlike the cyclical view of life linear historicism works with a very short sighted view of history Long term goals duty towards future generations and responsible use of natural resources and the protection and integrity of nature are sacrificed on the alters of an epicurian life style that puts a high premium on the here and now James Watt President Reagan s first Interior Secretary when asked by the

House Interior Committee about his views on conserving resources for future generations replied, I do not know how many future genereations we can count on before the Lord returns."[64]

Classical Christian theology especially Fundamentalist Christianity overwhelmingly subscribes to catacalysmic apocalypticism. Many Christians believe that the Bible teaches that the world will get worse and worse as a pre-condition to the catacalysmic events that are to proceed before the end of the world when Christ will return at the Second Coming to receive his saints from the earth to live with him forever.[65] A great many Christians live and wait for the return of Christ to occur at anytime. Evangelistic campaigns, Christian literature distribution and mass media are employed to prepare the masses to escape the apocalyptic events. The mounting environmental crisis is looked upon with sadistic delight as one among a series of apocalyptic events. Why should anyone care for nature and think of conservation when Christ may return any moment and the universe will be ultimately destroyed? The stance of this apocalypticism is a decisive barrier for promoting and practising environmental ethics based on a long term view of human history.

V
AN ALTERNATE CHRISTIAN VIEW OF ECOLOGY

The discussions we have had so far have not much of a promise. Indeed a little reading of the classical Christian attitude towards the environment is very depressing and exposes many of its axioms which are ecologically ambiguous. We can not ignore the fact that much of its theology smacks of homocentricism. Should we then write off Christian religion and its ethical resources for their ecological bankruptcy? Could we count on Christianity for building an eco-sensible culture of the emerging new age? Does Christianity have the moral right to claim global allegiance? Will the contemporeary global culture—the product of the classical Christian thought—continue to drive humanity downhill? It would not be far from the truth to conclude that a large part of Western Christian culture since the Newtonian era has pursued anthropocentric ends and has turned its back on nature.

However, indictment on Western Christianity need not force us to write off all Christian thought as ecologically bankrupt Our discussions have also highlighted some eco-sensible traditions within the historical developlment of Judeo-Christian religion. Traditions which manifest amazing environmental awareness and groups of people who have practised an integrated approach to life and living are not wanting in Judeo-Christian history And many of these could provide the key to a lasting solution to the contemporary ecologic crisis as well as serve as a prototype for the emerging cul ture of the new age

It must be pointed out here that the core kof Judeo-Christian religion emerged and crystallised at an age when there was hardly any ecologic crisis as we experience today The need to address environmental issues did not form the major thrust of its religious teleology and praxis especially during the period of its birth and growth It is only during the last two decades or so that Christian theologians and ethicists are caught up in the environmental debate and have added environmental issues as one of the key items on the agenda of Christian missions Besides environmental crisis has forced the church to take a fresh look at the theological preambles of its mission in the world Although eco-theology as such is yet to crystal'ise and be systemized the environmental debate is prov ing to be a powerful influence in reshaping the character and future of Christianity and radically transforming its theology and mission in the world

Biblical Promise—A New Reading

Perhaps the right place to begin to address the question of envi ronmental crisis is to deal with it as an ontological cosmic and reli gious phenomena Unfortunately many Christian eco-practitioners and ethicists approach the environmental crisis purely as a social issue unrelated to other human existential realities Right at the outset we had said that if ecologic crisis had to be addressed con gruently it had to be tackled as a religious issue The core of the Judeo-Christian religion for one thing, is more concerned with establishing the ontological premise for cosmic existence and sur vival with humankind as part of its existence than merely dictating any ethical precepts for adherence It attempts to see humanity in the wider scheme of things Specific issues and eth ical responses find their meaning and relevance only so far as these

are seen in relation to the religious world view and not apart from it Therefore to look for a system of environmental ethics in Biblical narratives is not the right approach to trace the contours of the Christian view of ecology

One of the first assumptions of the Bible is that God is the creator of the whole universe All the world is God s creation and its continuing life and preservation are thoroughly dependent upon God Likewise man who is part of God s creation is also dependent upon Him for his life and survival In this regard the Bible does not recognise or make a distinction between such categories as world of nature and 'humanity The categorical term which the Bible employs for the whole sweep of the existing realities is creation The creation category unites both humanity and the world of nature It also brings the Divine as an integral part of this unity Without the divine element the creation category does not come into existence Creator God humankind and the world of nature are thus united and brought into organic wholeness through the act of creation Creation therefore establishes a viable on going cosmic community—a community made up of God humanity and the world Each monad of this triad is dependent on the other for survival and fulfillment

The desacrilised and secularised modern view of nature cuts clear a distinction between human and nature categories Nature is dealt with as an end product of the whole creative process with no value beyond its material worth We see it as the non human part of the universe one which has lost its direct sense of dependence on and the derivation from God [66] The doctrine of Creation teaches that the whole creation is a sacred gift God creates sustains and preserves all life both animate and inanimate And in this regard humanity is no different from the rest of God s creation The interdependent relationship within this cosmic community alone sustains both humanity and the world of nature

The creation saga of the first two chapters of the book of Genesis does not attempt to give a scientific explanation of how the world and humanity came to be The biblical record of creation is not to be treated on par with high school textbooks on science The creation saga is a poetic expression which proclaims the divine intention behind the act of creation It says very little about the technique and method as to how the world became God s world The creation saga of the Book of Genesis is a preamble to the great love story that is told in the Bible

Secondly the Genesis story begins by affirming the ethical character of all God s creation. It affirms the goodness of God by affirming the goodness of everything he has created God is good in Himself and good in everything he desires and does for his creatures—humankind and the world God s goodness is attested more in the ongoing creation than in his ontological existence The creation story also tells us how humankind and the world may individually and collectively participate and share in this divine goodness The continual goodness was experienced in maintaining a harmonious and creative interdependent relationship within the cosmic community The creative network establishes a trialogical relationship between the divine humanity and the world The secret of the continued goodness was found in maintaining the harmony between the monads of the triad being rightly and creatively related with each other The science of ecology would define such relationshilps as symbiotic and systemic Here is an excerpt from a lyric that was frequently sung in the temple at Jerusalem during the monarchial era More than anything else it speaks about the interdependent order and the symbiotic relationship that exists in the cosmic community

> Praise the Lord O my soul O Lord my God you are very great you are clothed with splendor and majesty He wraps himself in light as with a garment he stretches out the heavens like a tent and lays the beams of his upper chambers on their waters He makes the clouds his chariots and rides on the wings of the wind —He set the earth on its foundations it can never be moved —He makes springs pour water into the ravines it flows between the mountains They give water to all the beasts of the field the wild donkeys quench their thirst The birds of the air nest by the waters they sing among the branches He makes grass grow for the cattle and plants forman to cultivate—bringing forth food from the earth —The trees of the Lord are well watered—There the birds make their nests the stork has its home in the pine trees The high mountains belong to the wild goats the crags are a refuge for the coneys The moon marks off the seasons and the sun knows when to go down You bring dark

> ness it becomes night and all the beasts of the forest prowl The lions roar for their prey and seek their food from God The sun rises and they steal away they return and lie down in their dens. Then man goes out to his work, to his labor until evening —There is the sea vast and spacious teeming with creatures beyond number—living things both large and small—These all look to you to give them their food at the proper time —When you hide your face they are terrified when you take away their breath they die and return to the dust When you send your Spirit they are created and you renew the face of the earth (Psalm 104)

The Bible also confirms that the purpose of creation is to proclaim God s glory The Psalmist says The heavens declare the glory of God [67] The divine life is actively manifested in and through the created world The earth is not to be considered as a lifeless system and an end product or a means to an end It is alive through and through and shares in the destiny to which humanity and the whole universe were created Therefore it would not be right to deal with the world of nature merely in materialistic terms Nature has its own intrinsic value teleology and destiny and humanity is called to recognise this fact and respond to it with respect and reverence

Thirdly Biblical writers were keen to give a theological explanation for the fact of evil that has engulfed the whole created order They identified it as a breakdown in the ongoing creative relationship that existed between God humankind and the world Somewhere along the way the working relationship between the members of the triad broke down One member ignored the other two and attempted to transcend the working model all by himself and that happened to be humanity This resulted in a breakdown of the cosmic community and it brought all creative activity to an abrupt standstill Failure of onel monad causes the failure of the whole system The broken down model has never been completely restored although sincere attempts have been made time and time again to get the model working again The breakdown is causing all round death and decay and spells doom to the whole triad The ecological crisis we experience today is a direct outcome of this failure and a sure sign of this breakdown. Whether it is the

ecological crisis or moral degradation or the threat of nuclear hol ocast all stem from the same source—a failure of the system Dif ferent crisis and issues are only outward symptoms of the single crisis that has set deep within the system

And finally Biblical writers go on to propose a way out of this cosmic disintegration and deterioration They affirm that restora tion of the broken down system is possible The human predic ament and all contemporary crisis are not beyond divine redemption and the deteriorating trend within the cosmic community is reversible And this possibility is offered through an active faith in Jesus Christ the very God who authored the whole creation and came into the world in human form to restore the working model once again. The Kingdom of God which Jesus proclaimed thus marked the inauguration of the process of restoring and transforming the whole created order The emerging new cosmic order is made up of transformed humanity within a renov ated universe of a new heaven and earth—a world free from strife tension pollution sickness poverty deterioration and ultimately free of death itself Humanity is called upon to actively partici pate and share in restoring this disintegrating cosmic order thus ushering in the Kingdom of God This then is the ecologic promise which the Bible writers spoke about and longed to see ful filled in their own lifetime And it is up to the present generation either to accept or rejectthis offer of Biblicall promise of Cosmic salvation and restoration in Christ

Christian Ethics—An Eco-Social Human Response

The Biblical promise just considered provides one of the most profound comprehensive and warranted frame of references for working out a scheme of Christian ethical response for any con temporary social problem or issue Christian environmental ethics have to have explicit as well as implicit reference to this biblical matrix A biblical world view offers a wholistic methodology and approach to solving all human dilemma and man made social problems including ecologic crsis It treats environmental crisis basically and fundamentally as a problem of religion True reli gion establishes and upholds a triple harmony—between the divine and humanity human beings among themselves and human beings with nature The failure to maintain this harmony brings not only alienation of man from his Creator but also from

nature Besides man also becomes alienated from his neighbours as well as from himself The psychology of alienation wields its force by inducing unnatural and unethical dichotomies in every existential reality Thus mind is divorced from matter Flesh is seen to be revolting against the spirit Human personality is so split that man begins to perceive himself as a divided entity Man goes about directing and dividing all life and matter to the extent that nature is cut into bits and pieces and atoms and particles When nature is dissected to this extent it loses its life, and when it loses its life it loses its sacredness death and decay set in And in the process man is totally alienated from nature Speaking about this alienation Prophet Jeremiah says

> But these people have stubborn and rebellious hearts they have turned aside and gone away They do not say to themselves Let us fear the Lord our God who gives autumn and spring reains in season who assures us of the regular weeks of harvest Your wrong doings have kept these away your sins have deprived you of good (Jeremiah 5 23 25)

Unlike the fragmented approaches of the analytically modern scientific world view Biblical ethics posit an integrated approach to solving all life s issues and problems No specialist s prescription will do for any isolated problem The problem of environment has therefore to be viewed in relation to all other human and social issues All these must be seen as those that emerge from the most fundamental of all problems—the problem of human failure to maintain the triple harmony—harmony between the divine humanity and the world Biblical ethics offer a wholistic approach and comprehensive solution to all human dilemma and predicament In essence Christian ethics attempt to integrate all life s ontological and existential realities and dynamics They offer a comprehensive scheme for collecting and putting together all bits and pieces and thus re-create a world which has lost its original status of organic wholeness The pragmatics of the biblical world view offers a way out from the impending doom and cosmic catastrophy The biblical cult is endowed with many rituals and customs that are known for their incredible eco-sensibility Given the limitations of this article we can only touch upon a few of them and briefly introduce them here

At the outset we need to establish the fact that the environmental ethics of Christianity begin with affirming a belief in the historical person of Jesus Christ and his redemptive work It is the most fundamental and central axiom of Christian religion and its ethics. Biblical theology holds that Christ is the source of all creation, the very genus of all cosmic processes and the embodiment of all forms In Himself Christ unites every natural and historical process all forces forms and elements both material and spiritual and all life both animate and inanimate He is Alpha and Omega the First and the Last the Beginning and the End [68] Writing about Christ Apostle Paul says

> He is the image of the invisible God the firstborn over all creation For by him all things were created things in heaven and on earth visible and invisible whether thrones or powers or rulers of authorities all things were created by him and for him He is before all things and in him all things hold together And he is the head of the body the church he is the beginning and the firstborn from among the dead so that in everything he might have the supremacy For God was pleased to have all his fullness dwell in him and through him to reconcile to himself all things whether things on earth or things in heaven by making peace through his blood shed on the cross (Colossians 1 15 20)

Biblical theology holds that Christ was both God and Man Christian philosophy perceives Christ as a unifying cosmic principle—one who brings into union all matter and mind body and spirit and the divine and the world To hold Christ as the very ground of all ontological and existential realities demands an act of faith and commitment Christian ethics do not compromise on this theistic norm nor does it accommodate any other theistic stance All personal and social ethical response to human dilemma must emerge from this theistic norm if it has to be Christian at all Christian ethics are therefore anchored to the central axiom of Christianity—the Christ of faith and the Christ of history

Secondly Biblical theology also sets a great deal of emphasis on and recognises the intrinsic and inalienable rights of human kind Since human beings are created in the image of God the ques-

tion of social justice and egalitarian social order are paramount concerns of Christian ethical practise God s justice towards the oppressed and marginalised groups the weak the dispossessed and the despised is one of the important themes of the Bible Yahweh the God of Israel is seen as the great liberator God and Israel experienced him as such through the Exodus experience Israel s national and ethnic identity emerged and consolidated in the Israelites experience of Yahweh s liberating activity from Egyptian slavery This experience brought a heightened sense of social awareness which became the hallmark of Jewish social practise and societal life It does not mean that there were no injustices or unjust social institutions and practises in Jewish society In fact the institution of slavery and the suppression of women were not completely done away with But the intention to be fair and just towards ones neighbours strangers servants and slaves was an integral part of Jewish social thought practise and ethos Whenever there was a tendency to deviate from this social norm the prophets of the Old Testament pronounced severe indictment on those that erred [69] The Jewish religious practise of the observance of the Sabbath day a weekly day of rest from labour and other practises such as Sabbath and Jubilee years exhibits a remarkable sense of fair play and justice [70] The ordinance of Jubilee year required that one year in every fifty years be observed as a year of liberation During the Jubilee year all mortgaged property land and material were returned to the original owner and all slaves and bonded labour were set free and all debts were written off Observance of Jubilee year was never really put into practise Had the practise continued there would have been no possibility for the emergence of class society or consolidation of any oppressive social institution and practise

Eco-social philosophers tell us that there is a corresponding relationship between human oppression and injustice and ecologic crisis Those who cause world s poverty and the destitution of a large majority of people especially in the Third World countries are the First World people They also cause more pollution and use up a large share of the world s resources Exploitation of nature and exploitation of fellow human beings go hand in hand

Thirdly the religion of Old Testament times survived with a deep sense of commitment and faith in the continuity of the human race and the reverence for human life Although there was no trace

of ancestral worship respect for ancestors and forefathers and the aged was an integral part of Hewbrew social culture Every Jewish family preserved and passed on the record of the family geneology to the next generation and every Jewish male member knew by heart the exact sequence of his family tree Tribal Kinship and family ties were based on closely knit human relationships customs and taboos Besides every Hebrew family looked beyond the immediate generation and were able to dynamically relate their existence to the future generations Their life on earth was always lived in the light of the generations yet to be born They could not conceive of the cessation of human life on this planet earth Their eternity was realised in the hope of the unborn future generations Therefore they articulated their cultural teleology and their social ethics always in the light of the unborn future generations Judaism taught that the effect of the sins of the fathers could be carried as far as third and fourth generations.[71] Likewise the blessings accruing from upright living could also be passed on to the generations to come The reverence for ancestors and elders and the responsibility towards the unborn future generations cemented their personal family and social relations and morals Here is a prophecy which reflects this Hebrew awareness and their implicit faith in the continuity of the human race Yahweh speaks to prophet Ezekiel saying

> They will live in the land I gave to my servant Jacob the land where your fathers lived They and their children and their children s children will live there for ever I will make a covenant of peace with them it will be an everlasting covenant I will establish them and increase their numbers and I will put my sanctuary among them forever (Ezekiel 37 25 26)

The responsibility towards unborn future generations has become an ethical issue these days For the first time in history humanity is faced with the real danger of being completely wiped away from the face of the earth The relentless acquisition of nuclear armaments of mass distruction has brought humanity to the brink of extinction We are no longer able to talk sensibly about our future, let alone the future of our children and grandchildren There seems to be no future whatsoever either for humanity or

for the environment Besides modern man consumes natural resources and depletes non renewable energy faster than any generation at anytime in history In fact this present generation has already used up more natural resources during its lifetime than all the resources ever consumed since homosapiens appeared on the scene Modern society is aptly called the now generation We live only for the immediate present We hardly have any sense of history or faith in the future of humanity Our epicurian philosophy sets only short term goals for all our economic social and cultural institutions Unborn humanity has been denied its inalienable rights of existence survival and perpetuation Our ancestors have no place or say as to how we order our lives We act as though our unborn future generations have no claim over our use of the world resources Should the commitment to the continuity of human life have any preference over our hedonistic culture and its life style? Should our forefathers continue to decide our destiny? In these days when there is hardly any reverence for ancestors and respect for the aged and any thought for unborn generations we need to regain the wisdom of our fathers and live by their faith in the continuity of human race and the inalienable rights of a safe and secure future for humanity yet unborn

The faith in the continuity of human life on this planet earth is not peculiar to Old Testament religion alone Almost all the tribal societies and primitive communities nurture this consciousness and perpetuate their existence The aspiration for the unbroken continuity of human life decided their morals and social life Also it decided how they would relate and deal with the world of nature which sustained their existence This awareness demanded a sacrosanct relationship between humanity and nature Nature could not be secularised as it is in the modern scientific and technological world If the continuity of the human race is to be assured there is no getting away from giving up the secular attitude of the modern scientific mindset instead we must go on to resacralise nature and restore to it its original status

For this reason Old Testament ethics admonish that the land and the cattle which are in the service of man are to be treated as those that have their own intrinsic value and unique destiny The implicit understanding of this exhortation was that the world of nature is sacred and it belonged ultimately to the creator God 'The earth is the Lord s and everything in it the world and all

who live in it" (Psalm 24 1) All creatures both animate and inanimate are to be treated as our fellow creatures and members in the community of nature All plants animals, minerals water air the world and universe belong to the same family of God s creation as that of humanity Francis of Asisi took this fact seriously and related to nature in human terms He was known for addressing animals as his brothers and birds as sisters The legends hold that Francis preached to the wild animals and often talked to the birds in solitude[72] The Bible recognises the intrinsic right of all living beings and creatures to exist and fulfill their role within the cosmic community All living beings have a right to be fruitful and multiply their kind and all of them have a rightful claim on world s resources to fulfill this god-given function Man has no right to prevent any part of nature from fulfilling its rightful role

Contemporary eco-ethicists are now beginning to talk about animal rights and biosphere rights on par with human rights A new breed of ethics—the ethics of Comis rights—is being conceived and articulated as ethics beyond homocentric ethics Ecumenical theologians life Charles Birch John B Cobb Jr Ian G Barbour and others consider this motif of animal rights and biosphere rights for presenting eco-theology[73] Although Scriptures do not explicitly articulate or advocate animal or biosphere rights the essence of eco-ethics are to be found in cultic observances like Sabbath Day and Sabbath year Biblical ethics recognises the rights of animals and land and offers them the same treatment meted out to human labour Just as human labourers need to have a day of rest once every seven days to restore their strength and recuperate the land too is to be allowed to rest and lie fallow for one year in every seven Yahweh tells Israel

> When you enter the land I am going to give you the land itself must observe a sabbath to the Lord For six years sow your fields and for six years prune your vineyard and gather their crops But in the seventh year the land is to have sabbath of rest a sabbath to the Lord Do not sow your fields or prune your vineyard Do not reap what grows of itself or harvest the grapes of your untended vines The land is to have a year of rest (Leviticus 25.2 5)

No produce that the land yields from human labour even indirectly is to be consumed—grain for example that falls on the earth sprouts and produces fresh grain or grapes that grow from unpruned vines. These must be permitted to fall back into the earth to enrich and fertilize it Only wild produce that the land spontaneously yields without even remote human intervention may be eaten in the sabbatical year How does humanity survive during the Sabbatical year? Yahweh who cares for his people promises a triple harvest in the sixth year to last till the beginning of the eighth year when the 8th year's crop begins to come in

The Bible also recognises the rights of animals domesticated for farm labour Just as human labourer should have a day of rest once every seven days all farm animals are to be assured of the day of rest and are not to be used for work Yahweh commands Israel

> Six days to your work but on the seventh day do not work so that your ox and your donkey may rest and the slave born in your household and the alien as well may be refreshed (Exodus 23 12)

Not only farm animals but also wild animals are to be assured of their quota of food (Exodus 23 11) The same humane consideration for animals is to be found in other prescriptions of Exodus such as You shall not boil a kid in its mother s milk (Exodus 23 19) and again the prohibition against muzzling the ox as it treads the grain (Deuteronomy 24 4) thus preventing it from eating even a little of the fruit of its own labour Psalm 104 which was quoted at length (refer page 74) establishes the locus from which these rights emerge It affirms that all creatures are the masterpieces of God s handiwork and that they all depend on the Creator God for their existence and sustenance Since all creatures have their unique God given role to fulfill man has no right to eliminate them or exploit them for his excentric ends

These prescriptions laid down thousands of years ago are truly incredible and have no parallel in any other religion The institution of Sabbath Day the Sabbatical year and the Jubilee year show a remarkable sense of ecological awareness and recognition of animal and biospheric rights which are essential to work out a scheme of eco-social ethics and justice Biblical ethics exhort human beings to show justice towards animals and the biosphere

It recognises the intrinsic rights of every animal plant and all natural elements both animate and inanimate to exist and fulfill their role Human beings should refrain from interfering with the flow of nature The universe is not merely gross matter inalienably separate and distinct from humanity

If we recognise the rights of animals land and the biosphere we should also be able to advocate a whole set of new jurisprudence—one which advocates justice and fairplay towards animals and the biosphere—and enact laws to protect these rights and enforce them. The problem is that man perceives human rights at cross purposes with that of the biosphere and animal rights Ultimately human rights are thought to be preponderant over the rights of other species and the biosphere The genus of the ecologic crisis is in the precipitation of the confrontation between these rights and the assertion of the rights of homosapiens over others The solution to the ecologic crisis will be found only when humanity as a whole comes to recognise and acknowledge the intrinsic rights of every element and life in nature—rights on par with the rights of humanity and not part from them

And finally Biblical theology recognises the ethical teleology of the whole nature and universe Contemporary eco theologians tell us that the world of nature and the whole cosmos will share in the final triumph and liberation of humanity from death and decay to eternal life Not only do the elements in nature have their own intrinsic and inalienable rights they also have their own unique destiny and teleology and this destiny of nature and the universe is inseparably linked with that of human beings This view is expressed in Apostle Paul s letter to the Christians in Rome Paul writes

> The creation waits in eager expectations for the sons of God to be revealed For the creation was subjected to frustration not by its own choice but by the will of the one who subjected it in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God We know that the whole creation has been groaning as in the pains of childbirth right up to the present time (Romans 8 19 22)

This is indeed a mystical and profound statement Apostle Paul looks forward to a time when nature will share in human destiny and liberation We will not discard this universe and migrate to another eternal habitat Rather this cosmos will be so transformed that it will become the most perfect habitat for both God and humanity to share their eternity together The present decay and disintegration of nature has been brought about by man s willful vandalism of nature It is human arrogance and homocentricism which has enslaved nature and prevented it from flowering Paul portrays nature as groaning under the burden of human oppres sion and yearns for its own liberation so that nature can truly share in the final destiny and triumph

A new Christian ethics of liberation is obviously necessary This new ethics of liberation acknowledge the inalienable rights of nature and works for its liberation from human oppression We Christians do not have to turn anywhere else to find it We have to go back to our roots and the Bible and read afresh about a loving God who is involved in continuously re-creating the whole uni verse and liberating it from death decay and disintegration caused by humanity s sins and failure Christians are called upon to join hands with this God of creation and thus share in the privilege of becoming the co-creationists in recreating this universe and pre paring both humanity and nature for a meaningful participation in the coming new age

VI
CHRISTIANITY S CONTRIBUTION TOWARDS GLOBAL ECO-THEOLOGY

This study was mainly concerned with making an assessment of the classical view of the Judeo-Christian tradition Serious doubts were raised as to the veracity of its teleological tenets in sustain ing an eco-sensible culture of the rising new age Several of its cul tural products as demonstrated by Western society raise serious questions of ethical values And yet many contemporary Chris tian missions are blind to this reality and continue to work within the teleological scheme of classical Christian thought and claim legitimacy for contributing towards the dominant world view of the rising new age

The dominant world view or what social philosophers call the social paradigm, decides the teleological disposition of any community at a given time A dominant social paradigm guides the collective destiny of that particular society [74] It is a constellation of concepts values perceptions and practises which are shared widely in the community It forms a particular vision of social reality and the collective mood and aspirations of individuals families and communities Dominant world views are acquired and appropriated formally and informally and sustained and transmitted through cultural institutions and value systems from one generation to the next The general assumptions of the dominant world views are rarely questioned or made a matter of public debate We are forced to accept them as gospel truths Those who question these assumptions or point out their contradictions and show new directions are usually persecuted or banished as heretics

The dominant world view of contemporary time which is widely accepted and absorbed is one that is fabricated in the Western world Even the Orient is slowly giving up its age old wisdom in exchange for the dominant Western world view Drawing from several sources four basic assumptions of the Western world view are summarised by the sociologists William Catton Jr and Riley Dunlap in these words

1 People are fundamentally different from all other creatures on Earth over which they have dominion (defined as domination)
2 People are masters of their own destiny they can choose their goals and learn to do whatever is necessary to achieve them
3 The world is vast and thus provides unlimited opportunities for humans
4 The history of humanity is one of progress for every problem there is a solution and thus progress need never cases [75]

In this world view Earth and Space are seen primarily if not exclusively as a collection of natural resources and energy waiting to be exploited and made use of Some of these resources are infinite and others are finite and limited For those which are limited substitutes can be created by science and technology There is an overriding faith in the capacity of human civilization to survive and overcome any obstacles Humans will continue to dom

inate nature because human beings are superior to outside of and above the rest of nature The world of nature primarily exists for the welfare and happiness of human beings We find an overwhelming resonance of this dominant world view in the teleological thrust of the classical Christian thought Not only Christianity but several other world religions and ideologies project this world view The contemporary human dilemma and the ecological crisis are the direct outcome of the actual working of these religious and ideological paradigms

The world finds itself at a crossroad as it faces the 21st century The global community is toying with the choice of several social paradigms that are claiming to be the one to save the world The rising culture of the future will depend on which paradigm we choose and opt to work with Only those social paradigms which integrate and strive for the survival and continuity of both humanity and environment can warrant a sustainable future We are at a very crucial historical juncture What we opt for now will determine whether there will be a safe and secure future for our children and grandchildren

In the contemporary world we can identify at least five social paradigms that are vying one with another for global dominance They are fundamentalist Christianity growing out of classical pietism Islamic fundamentalism Marxism Global Free Market Commercialism and the Green Movement (ecology movements) Each of these emerges from a distinct historical and cultural matrix and promises a future for humanity Except for the Green Movement all are silent about the future of nature and universe

Eastern religious philosophies are out of the fray as they lack the psychic thrust necessary to propagate themselves Eastern religions like Hinduism and Budhism will continue to have a decisive sway over a large majority of their votaries in the years to come but the lack of zest to thrust themselves forward will confine them largely to their borders and together they will fail to capture world allegiance Except for the Green Movement all others have been in this game for ages Intriguingly they are alive and sure of their virtuosity and survival in the future Whether these would continue to survive for centuries to come without a significant loss of relevance and meaning in a disintegrating global village caught up in ecologic and meaning in a disintegrating global village caught up in ecologic crisis is left to be seen

Although each of them supports their own individual world views the coalescence of these contribute to the ecological bankruptcy of the contemporary dominant world view The essential dog matic presuppositions of these varied religious and secular par adigms are at cross purposes one with the other The confrontation among them is at the root of the contemporary human dilemma and it will lead to severe tensions and global conflicts in the years ahead We are already witnessing the beginning of these tensions on local regional and international scenes The wasteful expen diture on the stockpile of armaments between the Super Powers and their allies is a case in point These conflicts will mount up and drain humanity of its psychic power for any constructive and creative work in the foreseeable future If humanity is to be assured of continued survival and fulfillment there is no getting away from discarding the old social paradigms whether they are religious or otherwise Unless these can evolve and transform into eco-sensible social paradigms that can guarantee the health and secur ity of all humanity and the environment and not just the security and welfare of their own votaries there is no option but to cast these aside and look for new ones or revive those eco sensible tra ditions that have gone into oblivion

Emerging Global Religious Paradigm

One of the social paradigms that is also vying for gloabal alle giance these days is the Green Movement and the deep ecology movements These movements are gaining ground especially in the Western world The emerging social paradigm strives for pro-found social change characterised by a hift in emphasis from mechanistic patriarchal and dualistic values to holistic and eco-logical social practise The culture of the emerging New Age to a large extent swings towards this new paradigm and some of the existing old religious and secular paradigms will attempt to ingest *it and make* it their own Different groups and movements will respond to this emerging social paradigm in their own unique way The political activists of the Green Movement *Die Grunen* the Greens of West Germany believe that no transformation will occur without the arduous work of political organizing *Die Grunen* are attempting to make an impact on the West European political scene and change its course On the other hand deep ecology movements within the Green Movement concentrate on cultivating

philosophical and spiritual depth Still others in the movement opt for realising the Green ideals through creating and living in base communities and practising a simple life style based on a pragmatic interdependent relationship within the community and with the environment

For the eco philosophers of the East the praxis of Green ideology does not appear to be something new and unique It is one of those perennial philosophies which has sustained human civ ilization from time immemorial in our part of the world Peren nial philosophy places human beings in the wider scheme of cosmic realities and experience[76] This is one reason why Eastern philosophers are skeptical about the call for a paradigm shift which comes mainly from the Western philosophers Bill Devall and George Session confirm this by saying

> We believe that we may not need something new but need to reawaken something very old to reawaken our understanding of Earth wisdom In the broadest sense we need to accept the invitation to the dance—the dance of unity of humans plants animals the Earth We need to cultivate an ecological consciousness And we believe that a way out of our present predictment may be sim pler than many people realize[77]

The Green Movement and the deep ecology movements are not in our opinion proposing any new philosophy They are only help-ing humanity to revive an awarness that is part of our cultural heritage These movements are oriented towards spiritual and mys-tical growth and give importance to inner growth and integrity simple life style and getting away from the consumeristic indu strial culture and values There is a growing awareness about envi ornmental issues But this emerging awarness is in danger of becoming a mere issue based political or social activism On the other hand deep ecology movements face the danger of remain ing a mere spritualistic and mystical sect within the larger reli gious traditions Mere sprituality smacks of excentric pietism At this level of existence deep ecology movements may not emerge as a dominant social paradigm that can claim global allegience Should the Green Movement confront the other old paradigms it has to be forceful and convincing How does the Green Move ment become convincing?

There are two options open for deep ecology movements should they choose to emerge as the dominent social paradigm of the 21st century One, it can choose to follow the ideological trajectory and emerge as a philosophy for political and social activism The weakness of ideological approaches to building social paradigms is that these approaches can emerge and survive only within the matrix of a dialectical historical space/time reference of thesis and anti thesis No dialectical ideology in the concrete historical experience has ever attained the level of synthesis Dialectical and dualistic metaphysics are alien to the wholistic philosophy with which ecosophy[78] is concerned Besides ideological metaphysics normally operate within the linear space/time human historical context and therefore in the ultimate analysis they turn out to be anthropocentric philosophies On the other hand these ideologies fail to answer the deeper quest of life like love joy pain and other cru cial existential questions Therefore they fail to meet the demands of the wholistic paradigm which alone can ensure the continued human survival for ages to come

The second option open before the deep ecology movement is to grow into a religious paradigm by itself To be able to influ ence the plenetary culture of the future ecology movements should grow and consolidate as a global religion instead of remaining a marginal mystical and philosophical sect within the dominant cul ture The contemporary dominant world views whether they are religious or otherwise need to be challanged for their ecologic bankruptcy The only force that can confront them congruously and change the course of human history and destiny towards a more just and sustainable future is an eco religious social paradigm—the Green religion

Throughtout this study we have emploved the anthropologi cal meaning of religion—religion as a cosmic binding force Reli gion binds every element and experience within the universe and gives them their individual and collective teleological meaning and mandate Only this veracity can bestow the religious authenticity to any social paradigm that clamours for world allegiance If that be the case authentic religion would demand an organizing prin ciple or personality a theistic ideal which can be identified within the cosmic community as that which binds wevery cosmic entity experience and process into an organic unity Ecology movements can not afford to remain theistically neutral A theistic ideal than

would also demand congruent cultural and historical myths rituals symbolisms and ceremonialism Would the Green Movement grow into a brand new world religion?

In the phenomenological historical experience of contemporary culture the chances of the Green Movement emerging as a brand new religious paradigm with accompanying cults are very remote It will be forced to borrow its religious resources myths metaphors rituals symbolism and meaning from the other religious paradigms of the past and the present Obviously shopping for eco-sensible religious resources can not be confined to a single religious tradition Demand will be made on every possible religious source and tradition, whether they are extinct or extant But not all existing world religions will let go of their resources some of them will refuse to share their resources But others will and in the process a unique eco-religious social paradigm will emerge and it will turn out to be the most ecumenical religious paradigm that the world has ever seen

Where does Christianity stand in this projection? What role would the Judeo-Christian tradition play in the birth and growth of this new dominent social paradigm of the New Age? What religious resources will it make available? At this juncture we can not be precise about the course Judeo-Christian religion would take in response to the challanges coming from the ecological front However we can be sure about one thing Knowing full well how the Judeo-Christian tradition has responded to pressing historical cultural and social challenges down through the ages we can predict how it would respond to this new challenge The Judeo Christain tradition is one of the most syncretistic versatile and flexible religions the world has ever seen It has been shaped by alien influences coming in as well as responding to the dissensions within Its own religious resources were enriched in the process of responding to these challanges Strangely enough the Green Movement is now growing within its own cultural boundaries and these movements are a direct response to its own religious lags Critics may blame Western Christainity for being at the root of the ecologic crises of the present day But the fact remains that as it has responded to challanges in the past Christainity will not remain a silent spectator to enviornmental degradation Christain missions are already beginning to respond to this crises In the process of responding to this challenge from the ecologic front the

religious character structure and function of Christainity is bound to change Whether Christainity will co-operate with other eco-sensible religions around the world and contribute to this emerg ing dominent social paradigm of the New Age is left to be seen

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8 The hypothesis of paradigm shift was postulated by Thomas S Kuhn in his book *The Structures of Scientific Revolution* (Chicago. University of Chicago Press 1970) paradigm shift can be defined as a profound change in the thoughts perceptions and values that form a particular vision of reality The paradigm that is dominent and is about to shift is one that has been inherited from the period of scientific and industrial revolution This old paradigm has dom inated the western culture for several centuries and has profound impact on the rest of the world. This dominent paradigm believes in rationalism Sci entific and Industrial Revolution and promotes materialistic values and con sumeristic life styles Fritjof Capra writing in *The Turning Point* (New York Bantam Books 1983) says that the foundation of this paradigm is on the belief of the scientific method as the only valid approach to knowledge the view of the universe as mechanical system composed of elementry blocks the view of life in society as competitive struggle for existence and the belief in unlimited material progress to be achieved through economic and tech-nological growth Eastern social philosophers are skeptical about the call for

new paradigm shift that is heard in the West Paradgım shift is plausible in a culture that lives by linear space/time histoncism For centuries, East has lived and still lives to a large extent with different space/time values and cyclical view of life in particular and therefore sees no need to make this paradigm shift

9 The term deep ecology was coined by Arne Naess in his 1973 article "The Shallow and the Deep Long Range Ecology Movements A Summary *Inquiry* 16 (1973) 95-100 Naess is a Norwegian philosopher He has been a major source of inspiration in Scandinavian social science and philosophy Naess was attempting to describe the deeper more spritual approach to nature exem plified in the writings of Aldo Leopold and Rachel Garson He thought that this deeper approach resulted from a more sensitive openness to ourselves and non-human life around us The essence of deep ecology is to keep asking more searching questions about human life, society and nature as in the West ern philosophical tradition For full discussion on deep ecology read Bill Devall and George Sessions *Deep Ecology* (U S A Gibbs M Smith 1985

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11 The term theandric impliesthe meaning of dynamics of the process of real ising god in man and vice versa which results in godhumanhoodness Karl Barth uses the term theoanthropology which comes closer to the meaning of the term theandry

12 Axial period refers to the age spreading over a millennium which saw the emergence of major religions of the world

13 Kingdom of God is a comprehensive term It denotes the establishment of God s rule over all creation and especially over those human beings who submit to the ethical and spiritual demands of the divine rule and enjoy the blessings accruing therefrom While the fundamentalist theologians hav arti ulated the concept of Kingdom of God in spiritual terms the ecumenicals have gone in for social and political interpretation Contemporary eco-theologians attempt to understand Kingdom of God in terms of cosmic Community and deep ecology

14 A sampling of Hellenistic thought influencing the writing of the Apostles is given below These quotations are taken from the writings of early Apostles John and paul and these reflect the abstractions of Greek philosophy its cosmology and cosmogony

John 1 1 5 14

In the beginning was the Word, and the Word was with God and the Word was God He was with God in the beginning Through him all things were made without him nothing was made that has been made In him was life and that life was the light of men The light shines in the darkness but the darkness has not understood it The Word became flesh and made his dwel ling among us. We have seen his glory the glory of the One and Only who came from the Father full of grace and truth

Colossians 1 15-20

He is the image of the invisible God, the firstborn over all creation For by him all things were created things in heaven and on earth visible and invis

ible whether thrones or powers or rulers of authorities, all things were created by him and for him. He is before all things and in him all things hold together And he is the head of the body the church he is the beginning and firstborn from among the dead, so that in everything he might have the supremacy For God was pleased to have all his fullness dwell in him and through him to reconcile to himself all things, whether things on earth or things heaven by making peace through his blood shed on the cross

15 H.P Santimire, *The Travail of Nature* (Philadelphia Fortress Press 1985) 14

16 Alvin Toffler *Future Shock* (New York. Bantam Books 1971) Alvin Toffler *The Third Wave* (London Pan Books, 1981)

17 Lester DeKoster "Pretence of Humanism The New Face of Marxism Christianity Today (October 26 1962)

18 R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids William B Eerdmans 1975) 163

19 Denise Carmody *The Oldest God* (Tennessee Abingdon 1981)

20 Ibid Harrison 398-401

21 Genesis 1.26 27

Then God said, "Let us make man in our image in our likeness and let them rule over the fish of the sea and the birds of the air over the livestock over all the earth and over all creatures that move along the ground So God created man in his own image in the image of God he created him male and female he created them

22 Rev 12 7 9

And there was a war in heaven Michael and his angels fought against the dragon and the dragon and his angels fought back.But he was not strong enough and they lost their place in heaven The great dragon was hurled down—that ancient serpent called the devil or Satan who leads the whole world astray He was hurled to the earth and his angels with him

Revelations 20 1 3

And I saw a angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain He seized the dragon that ancient serpent who is the devil or Satan and bound him for a thousand years He threw him, to keep him from deceiving the nations anymore until the thousand years were ended After that, he must be set free for a short time

23 The Jewish synagogues emrged as an alternate to the temple at Jerusalam Elaborate liturgy replaced animal sacrifices Torah replaced the ten commandments

24 The term "Inter testamental refers to approximately four centuries that occur between the historical narratives of the Old and New Testament, sometimes referred to as "silent centuries Although many religious literatures were produced during this time none of them are recognised as cannonical by the Protestant Church, while Roman Catholics and Orthodox Churches recognise fourteen of these books and include them in their Bibles. These fourteen books are called Apocrypha and the others which do not find any place in any Bibles are called pseudopigraphic literature The information about the Jewish religion and history during the four centuries prior to the advent of Jesus comes to us mainly through this literature Much of the Greek thought and influence creeps into this literature and stories

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27 Read Romans Chapters Six to Eight

28 Ibid Santmire p 210

29 Proverbs 6:6-11

Go to the ant you sluggard consider its ways and be wise! It has no commander no overseer or ruler yet it stores its provisions in summer and gathers its food at harvest How long will you lie there you sluggard? When will you get up from your sleep? A little sleep a little slumber a little folding of the hands to rest—and poverty will come on you like a bandit and scarcity like an armed man

Mathew 6 2532

Therefore I tell you do not worry about your life what you will eat or drink or about your body what you will wear Is not life more important than food and the body more important than clothes? Look at the birds of the air they do not sow or reap or store away in barn and yet your heavenly Father feeds them Are you not much more valuable than they? Who of you worrying can add a single hour to his life? And why do you worry about clothes? See how the lilies of the field grow They do not labor or spin Yet I tell you that not even Solomon in all his splendor was dressed like one of these If that is how God clothes the grass of the field which is here today and tomorrow is thrown into the fire will he not much more clothe you O you of little faith? So do not worry saying What shall we eat?' or What shall we drink? or What shall we wear?' For the pagans run after all these things and your heavenly Father knows that you need them

Psalm 8 3-9

When I consider your heavens the work of your fingers the moon and the stars which you have set in place what is man that you are mindful of him the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor You made him rule over the works of your hands you put everything under his feet all flocks and herds and the beasts of the field the birds of the air and the fish of the sea all that swim the paths of seas O Lord our Lord how majestic is your name in all the earth!

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57 Dispensationalist Schools hold that God s revelation was given to man in definite stages in the human history and that it is possible to make a historical outline on the basis of divine revelation and man s response to it Dispensationalists identify four or more such definite stages beginning from Adam going on to the second Coming of Christ
58 Ibid Santimire 3
59 Ibid Lynn White
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63 Helmer Ringgren *Israelite Religion* (Philadelphia Fortress Press 1966) 317
64 Colman McCarthy James Watt and the Puritan Ethics *Washington* Post 14th May 1981
65. Refer Mathew 24 29-31 I Thessalonians 4 13-18 II Peter 3 3-13
66 Ibid., Gregorios 26, 27
67 Psalm 19 1
68 Revelation 22 13
69 Read Psalms 72 1 3 7 16-17 Amos 2 6-8 5 7 15
70 Read Leveticus Chapter 25
71 Read Exodus 34 7 Psalms 103 17 and Proverbs 13 22
72 Marian A Habig, ed *St Francis of Assisi Writings and Early Biographies* (Ban glore Asia Trading Corporation 1987)
73 Ibid Birch and Cobb 146-175
74 Dennis Pirages and Paul R Ehrlich *Ark II A Social Response to Environmental Imperatives* (San Francisco Freeman 1974) 43
75 William Catton Jr and Riley Dunlap "New Ecological Paradigm for Post Exub erant Sociology *American Behavioral Scientist* 24 (September 1980) 15 48
76 Bill Devall and George Sessions *Deep Ecology* (Salt Lake City Gibbs M Smith 1985) 42
77 Ibid ix
78 The term *ecosophy* was coined by Arne Naess *Sophy* comes from the Greek term *sophia* which has the meaning for wisdom It relates to ethics norm rules nad practice The concept of *ecosophy* goes beyond a limited piece meal and reductionists approach to environmental problems and attempts to articulate a comprehensive religious and philosophical world view

3

ISLAM AND THE PRESENT ECOLOGICAL CRISIS

M Rafiq and Mohd Ajmal

I

That Islam is considererd as a monotheistic religion is clear from the very first setence of the *Holy Quran* It is a system of belief and practice establilshed by the word Islam (surrender or submission to the will of God) To a Muslim Islam embraces all aspects of life a kind of totalitarian system with control over all the world domains of human activity There are many literarcy references to the Muslim account of the beginning of the world and the man Islam has generally been described by Prophets and authorities as the religion for guidance and the betterment of the world The belief in One God is the bed rock of faith in Islam [1] and the *Quran* is the main pillar of the religion It is believed that the *Quran* is the uncreated word of God and was spread through revelation by the Prophet Mohammad during a period of twenty three years Whatever the Prophet did and asked to be done is known as *Sunnah* and a large number of things said by the Prophet were narrated by *Sahabas* (companion of the Holy Prophet Mohammad) after his death These sayings are known as *Hadith* Thus the main constituents of Islamic religion are the *Quran* (the book of God) *Sunnah* (what the Prophet did) and *Hadith* (narrated by *Sahabas*) Islam is not only a system of faith a religion but also a coded system of practice The message of Işlam is that they should go back to the true faith which they designated *Din* (religion) or Islam (submission to the will of God)

The *Quran* literally the Word of God has been composed with a good Tree allusion

> Allah sets forth the case of a good word which is like a good tree whose root is firm and everyone of whose branches reaches into heaven It brings forth fresh fruits at all times by the command of its Lord Allah, it sets forth for people all that they stand in need of that may take heed

Again the message of Islam is the unity of mankind in the fath erhood of God Islam asserts that there is one God creator of the Universe and that is the God of Providence Mercy and Justice *The first attribute of God is rububiyya lordship and providence* According to the Arbic lexicographere *rububiyya* means to rear and nourish a thing from stage to stage in accordance with its changing needs and conditions. [2] Thus in Islam God possesses the atttribute not only of being the creator but also of the one who nourishes maintains and develops a living being until it reaches full stature Nourishment of maintenance follow the law of equitable proportions

In the present state of affairs where humanity is grappling with the forces of ecological unbalance pollution and disturbance all over the world Islam offers appropriate religious moral values for the present and the future generation

II
LA ILAHA ILLAL L LAH

God reveals himself in cosmos and in man In the terminology of Muhammad Iqbali nature is to the divine self as character is to the human self[1] The law of nature the work of God are the divine words recorded in the book of nature The law of God for man (the work of God) are divine words embodied in the *Quran* Work and Word of God correspond with each other or to put in in al Mashriqi s formulation there is no doubt that the regulations of the book *Quran* stemmed from the instruction of God s book—the book of nature And there is no doubt that the regulations con firm what takes place in nature The first and most important arti cle of Islamic faith relates to the oneness of God In the *Quran* He is over and over again described as powerful over all things In the first Sura of the *Quran* Muslims pray to the Lord accepting

Him as the merciful and compassionate Lord of mankind and requesting Him for help and guidance as follows

In the Name of Allah the Beneficent the
Merciful
Praise be to Allah Lord of the worlds
The Beneficient the Merciful
Thee (alone) we worship Thee (alone) we ask for help
Show us the straight path
The path of those whom Thou has favoured
not (the path) of those who earn Thine anger nor of
those who go astray[3]

Allah the Lord is worshipped by Muslims with various attributes Of these names some are as follows 4[4]

Al Rahim	the merciful one
Al-Quddus	the holy one
Al Awwal	the first
Al Aziz	the mighty
Al Khaliq	the creator
Al Mussawwir	the fashioner
Al Muqit	the preserver
Al Muhyi	the life giver
Al Wahid	the one
Al Muhaimin	the protector
Al Mumit	the destroyer
Al Hadi	the guide
Al-Qahhar	the most supreme

Allah is thus rthe absolute Creator Sustainer Ruler Destroyer Restorer and Recorder there is no power of strength save in Him He is the Exaltor (*al rafi*) and the Honourer (*al muizz*) and the abaser (*al mudhill*) He is the withholder (*al mani*) and He is the advantager (*al nafi*) He is the Compassionate Compassionater (*al rahman al rahim*)

III
CREATION

According to the *Quran* Allah is the ultimate cause of all crea

tion. He is the first and the last Muslims believe that the whole of creation its nourishment and destruction are controlled by Allah and His divine laws the *Quran* further points out that God being the creator and controller of all things needs no assistance and being eternal His name will endure forever Allah is self exist ent and uncreative

Allah is the Almight power who created the earth and the high heavens (20 5) the Ever Merciful (41 33) the All Knowing (40 1) the onewise and praiseworthy (41 43)

The *Quran* teaches that God desired to bring into existence a Universe which should serve as a manifestation of His majesty and His light and that this was the cause of the creation of the Universe It says that God created Heaven and Earth in six per iods Before that God ruled over Water The creation of material Universe started from water and passed from that state till the Earth assumed a Shape and developed properties which could sustain human life [5]

The Quranic declaration that the world was created in six days was discussed by the Muslim Commentators in much the same way as the Rabbinical commentators discussed in the book of the universe and the probably period of its duration (namely six or seven thousand years in all) is similar

Allama Usuf Ali Commenting on Verse 24 of chapter 59 of *Quran* says

> God attributes of goodness poswler having been refer red to we are now told of His creative energy of which threee aspects are here mentioned The point is emphasised that He does not merely create and leave along He goes on fashioning, evolving new forms and colours and sustaining all the energies and capacities which He has established [6]

God has created everything with decency made it beautiful and charming All his efforts have been to create everything in order and free of all evil Abdullah Usuf Ali explaining the creation says

> God s creation in itself is good it is beautiful in proper proportion and adopted for the functions it has to per form There is no evil or disorder in it Such evil or dis

> order as creeps in is due to man s will (as far as the world of man is concerned) and spiritual teaching is directed to train and cure that will bring it into con formity with the universal order or plan [7]

This universal order is mentioned in the *Quran* as follows Every thing in the universe is coordinated and well adjusted and there is no disorder discord or incongruity (Q67 3-4) Thus it is easy to understand that this whole setup of life and motion would not have come into existence if it did not carry within it the quality of correction and improvement Nature is essentially constructive not destructive bringing about order not disorder and making for improvement and progress not deterioration and retrogres sion Further the *Quran* says Man is born with nature made by Allah (Q30.30) and 'he indeed prospers who purifies it and he is ruined who corrupts it (Q91 9 10)QZ

In Islam creation has taken place in different grades and seq uences although each and everything is composed of the same four elements with different qualities and abilities in different degrees All creation is created on the principle of order as distinguished from disorsder and of beauty as distinguished from ugliness And this is due to the mercy of the creator

> All created things are alike in having been created from the four elements (the arkan) plants are superior to minerals in being able to absorb nourishment to grow and feed animals in addition to these powers have one or more of the five senses and man while of the animal kingdom in other respects and possessing all the senses also speaks and reasons [8]

In the *Quran* the aspects of nature which are mentioned are usu ally associated with the description of the creation and reference to them is of rhetorical character It may however be gathered that the Prophet conceived of the universe as goecentric The earth itself is constantly spoken of as having been stretched out' at crea tion or spread out as a carpet thus it may be inferred that the Pro- phet conceived of it as flat although orthodoxy denies this. As a rule the earth is spoken of in the singular, but in one passage it is declared that Allah created the earth to correspond with the seven heavens with which before creation formed one piece

> Man ıs the last and most perfect lınk ın the chain of crea tion and has been fashıoned after mıllıons and bıllıons of years of unceasıng growth and develpment All that has taken place on the earth sınce that ımmeasurably dıstant poınt ın the past when thıs planet came ınto sep- arate exıstence has been as ıt were but preparatıon for makıng of man, as he now ıs [9]

The act of creatıon (ın Islam) ıs classıfıed ınto four aspects (a) physıcal creatıon (b) bestowıng order and proportıon (c) fıxıng measure and fınally (d) guıdance The guıdance whıch the *Quran* mentıons has three prelımınary stages The fırst ıs ınstınct thıs ıs the characterıstıc of all anımals The second is that of the senses The power of hearıng, seeıng, tastıng, touchıng, and smellıng show us the way ın whıch we can live our ordınary lıves successfully The thırd ıs the power of reasonıng, and thıs ıs the specıal char acterıstıc of the human specıes No other member of the anımal kıngdom possesses the faculty of reasonıng, man ıs dıstınguıshed from all other anımals ın the possessıon of thıs unıque qualıty [10]

It has been specıfically saıd ın the *Quran* that God has created the heavens and the earth and causes water to descend from the sky thereby produ cıng fruıts for food And then has made the shps so that man may traverse the oceans and also the sun and the moon constantly pursuıng theır course and the nıght and the day He has granted us all that we requıre

God ıs the ultımate cause of the unıverse He ıs the fırst and the last The *Quran* poınts out that God ıs beyond physıcal per ceptıon but He has power to do all that He wılls The quran teaches that the universe works under a system havıng balance ın every thıng and every actoıon The *Sura Ikhlas* proclaims that the centre of the whole unıverse ıs God (Allah) who ıs a unıque beıng

> The *Quran* teaches that God desıred to brıng ınto exıs tence a Universe whıch should serve as a manıfesta tıon of Hıs majesty and Hıs lıght and that thıs was the cause of the creatıon of the unıverse Before creatıng the unıvrse God ruled over water God s object in creat ıng the Heavens and the Earth out of the water was to brıng ınto exıstence a beıng endowed wıth the wıll to choose between good and evıl [11]

God created man in the material universe so that he should become the manifestation of divine attribues and should serve as a mirror to reflect the beautiful image of God In short the *Quran* teaches that man's physical creation and development are the result of a process of evolution and in the same way his intellectual development is also the result of a process of evolution The *Quran* shows that God has put into motion two kinds of laws for the pur pose of reminding man of his duties and for helping him along the path of progress The whole of the universe is invested with the approppriate impetus of this law and is impelled by it butno direct revelation is made The second is the law of *Shariat* which regulates man s spiritual progress In addition to these two laws there are two more laws which are constantly in operation the social law and the moral law

IV
BALANCE AND MEASURE

Further according to the Islamic theory of creation there are three important factors (1) Allah had created everything in the universe and has also given the regulations (2) He had created everything by measure (3) Everyone has to observe the balance with proportion The *Quran* vehemently stressed that the nature s regulations he observed and that limits should not be exceeded It says

> Surely your Lord is Allah who created the heavens and the earth in six period His is the creation and its reg ulations He loves not those who exceed the limits Create not disorder in the earth after it has been not in order and call upon Him in fear and hope (*Quran* 7.55-57) The Lord has created plenty of things for the survival of His creation but all these things have been made available in appointed measure which have been set upp to avoid transgression In this respect the *Quran* says And there is not a thing, but we have unbounded stores there of and we send it in regulated quantities (Q15 21) 'We have created everything in due measure (Q54 49) The *Quran* also says 'The sun and the moon

> move according to a fixed reckoning and the stars and trees submit to Him He has raised the heaven high and setup the measure that you may not transgress the measure So weigh all things in justice and fall not short of the measure (*Quran* 55.5 10)

The last important factor is that of ecological balances which has been mentioned in the *Quran* as al mizan

> Allah, the Lord created the universe and man and then subjected to Him whatsoever exists in heavens and in the earth all of it but He clearly says He who created and made man flawless who determined the measure of his faculties and guided him accordingly (*Quran* 87 2 3)

Thus the teachings of Islam enable us to successfully interact with the environment and guide us to follow divine regulations right order observe the balance and not to transgress the measure Every being is equipped for life within its environment and similarly every environment is so ordered that its products and effects are according to fixed laws so that there is stable adjustment between the environment and the beings which exist in it and life is not endangered [12] The *Quran* has stressed that extravagance in the use of what Allah was provided for us is strictly prohibited and banned in Islam (*Quran* 32 17 27 28)

V
ENVIRONMENTAL POLUTION

Man is born in a natural environment Prior to the creation of human being on earth the environment was clean pure beautiful and healthy It lost its natural virginity after the emergence of the human species on earth when it became the victim of havoc wrought by human hands It became polluted and contaminated due to human efforts to overpower nature and to exploit natural wealth for his so called betterment This resulted in the present situation which now poses serious problems and dangers and has made the existence of even human beings difficult By man created

dısbalance in the creatıon of Allah by vıolatıng dıvıne regulatıons and by transgressıng the measure set by the Lord the aır becomes polluted the water ıs polluted and even the soıl ıs upsettıng the ecologıcal balance much of the polutıon problems facıng man kınd could have been avoıded In thıs respect the *Quran* specıf ıcally says

> And of mankınd there ıs he whose conservatıon on the present lıfe wıll please you and he would call Allah to wıtness as to that whıch ıs ın hıs heart yet he ıs most rıgıd of opponents And when he rıses to power hıs effort ın the land would be to create dısturbance thereın and to destroy cropps and lıfe Allah does not approve of ecologıcal dısturbance [13]

The envıronment provıded by nature has been perfect and ıt started becomıng polluted only when man trıed to change ıt—when he dısturbed the balance whıch he was not allowed to do at all accordıng to the word of God as revealed to Prophet Mohammad (PBH) A new dımensıon and a crısıs has begun to appear ın the last few decades because man and hıs actıvıtıes on exploıtıng nature has no lımıts The ımpact of these actıvıtıes on our physıcal and bıologıcal envıronment has a consequentıal effect on man and hıs socıety due to changes ın the envıronment

Allah warned agaınst such destructıve human efforts The quran says such actıvıtıes are ınspıred by Satan

> A communıty whıch takes satan rather than Allah as ıts patron and assaults nature to the extent of alterıng Allah s creatıon wıll face obvıous and tangıble loss and ıts ultımate abode wıll be an envıronmental hell from whıch ıt wıll fınd no escape (*Quran* 4 117 119)

The reverence for water the mystıcal feelıng for trees the sym bolıc dıvısıon of earth ın quarters by the four rıvers of lıfe and the sıgnıfıcance of a mountaın are among the most ancıent and endurıng tradıtıons of the Near East Water was ever domınant the central and most essentıal element ın the Persıan garden Indeed sınce the fırst settlement were establıshed ın the Near East water had been the controllıng force ın the lıves of the people Water and lıfe are basıcally related to each other—as the former

is the medium and building base of the latter The *Quran* states this truth in its three universal propositions (a) His building actively rests on water (*Quran* 11 8) (b) We (Allah) made every living things of water (*Quran* 21 31) and (c) Allah has created every living thing of water (*Quran* 24 45)

Water is found in three states—water vapours flouid and ice Water in the atmosphere region is different from the water in the terrestrial region (e g Ocean) as far as the density is concerned It is a well known fact that rain water is the purest and most uncon taminated

The rain water is the ocean water which evaporates and returns to the earth in the form of rain which is pure and purifying In the word of the *Quran* 'He sent down from above rain water pure and purifying This rain water indeed brings life on earth The oxides of nitrogen formed in the atmosphere are brought down to the soil in the form of nitrates which increase its fertility The *Quran* says 'We sent down water from clouds to produce thereby grain and plants and the gardens to thick foliage (*Quran* 78 14 16)

Hazrat Ali (PBH) has also described rain water in reply to the question what is pure water? It is said it is that which has not been defiled has not been used already for some other incum bent duty whose taste and colour and smell have not been alt ered by mixture with any other pure thing such as musk saffron rosewater or flowers [14]

Water has been considered as purifying agent in Islam The fol lowing invocation should be said at the washing of hands after the basmala 'Praise be to Allah for Islam and for His grace Praise be to Allah who has made water a purifying agent and Llam a light

The air polution caused by smoke and gases in these days has been predicated in the *Quran* Watch for the day when the sky will bring forth visible smoke that will engulf This will be as afflic tive torment and this is really happening now in the air

Man s assault on nature has gone to the extent of interference with the normal natural mode of creation The *Quran* says Surely I will take a fixed section of your servants and will lead them astray and surely I will command them and they will change Allah s creation

The indiscriminate use of fertilisers pesticides/insecticides pre servatives drugs and the enormous release of chemicals through

industrial wastes and nuclear wastes demonstrates that man has become instrumental in changing Allah creation According to the *Quranic*/Islamic view of the ideal environment no such alteration of God s creation is permissible The *Quran* in a suggestive and meaningful verse says,

> A picture of the Garden which is promised to those who are safeguarded (against evil) Therein are rivers of water unpolluted and rivers of milk whose flavour changeth not and rivers of wine delicious to the drink ers and rivers of clear run honey therein for them are all kinds of fruits with protection from their Evolver Nourisher and Sustainer [15]

The following verse provides solution to the pollution problems because the *Quran* wants human to preserve the natural environ ment made by Allah

> O thou enveloped in thy mantle arise and warn
> Make the Law posteror Nourisher and Sustainer reign supreme
> Clean thy person (within and without)
> Do away with pollution [16]

In Islam aestheticism is preceded by cleanliness as the Holy Prophet says Clean and purify yourself with all possible means for Allah has founded on cleanliness and none will ever enter par adise except every clean one [17] Also several actions which lead to pollution in society are prohibited in Islam For example an exposition of things disapproved of in the matter of streets has been mentioned as 'Loading pack animals beyond what they can bear casting out the sweepings into the upper part of the roads and throwing out water melon peel and dirty water which may cause folk to a slip fall [18] Thus Islam cannot co-exist with pollu tion purity in Islam is considered as being a good deed (Q2 223 5 7 108 24 22 33.34 74 5 87 15 91 10-11)

VI
PROTECTION OF FAUNA

Protection of fauna in Islam is directly associated with moral

values. The teaching of mercy is an essential part of the faith of Islam The *Quran* constantly stresses the mercy of God to man, and man is thus taught to show love and kindness to his fellow [19] Prophet Mohammad (PBUH) says God loves those who are kind to His creation

> Above all in life Abul Ala places kindness to living creatures and would appear in this respect to have come under Indian (Jain) influence Whatever the truth of that may be he adopted as a result of his creed the most absolute form of vegetarianism refusing to eat not alone meat and fish but milk eggs and honey On the same grounds he provided wearing of wooden shoes [20]

Even for he animals which are used for assistance in agricul ture or industry Islam recommended using them according to their capacity ~Sustenance must be provided for slaves and domestic animals in sufficient measure and they may not be put to more labour than they can perform [21]

The *Quran* not only discourages the killing of animals for mere fun and sport but also enjoins kind treatment towards them It says There is rather an animal on earth nor being that flies on wings they are communities like you It also says that the earth is meant for all living creatures who are driven and commanded by Allah and they are ensured their feed These phrases from the *Holy Quran* not only recommend the peaceful co existence for all biological species they also provide measures for their welfare According to *Quran* cattle have been created by Allah for the ben efit of man (Q6 143 16 6 67 81 23 39 7 40 80) Of the cattle there are some burden and some for slaughter Eat of that which Allah has provided for you and follow not in the footsteps of Satan (*Quran* 6 143)

The *Quran* also says Allah does not approve of [ecological] dis turbance The activities of destroying agriculture and bio culture have clearly been defined in Islam as Fasad Birds which are the flying beauty of the biosphere should not be touched merely for sport The Prophet (PBUH) says A sparrow killed just for enter tainment would on the day of judgement com plain [To God] against the person who did so just for fun and not for any mater ial gain (Nasei Ibne Habban)

Islam is very much for the conservation of life (both wild and human) on earth It regards the killing of the single soul in terms of the entire humanity, and the saving of a single soul as the saving of the total human race It strongly condemns the destruction of life and agriculture 'Fasad is not permitted by Allah

Kindness to animals at times becomes the means for a person to achieve Heaven. The Prophet (PBUH) is reported to have said

> A person was going his way he felt very thirsty He came upon a well and went down into it and qunched his thirst After coming out of the well he saw a dog in extreme thirst licking the moist earth around the well He went down into the well and filled water in one of his leather socks and offered water to the dog God looked down with favour on this act of kindness on his part and forgave all his sins

The *Quran* Prophet (PBUH) also said you will be rewarded for kind treatment to all those having a liver (living) and sustaining on fodder (Bhukhari Muslim) On the other hand cruelty to animals may send a person to hell Islam prohibits the keeping of animals hungry and in poor condition (weak lean and thin) Once the Holy Prophet (PBUH) happened to pass by a camel whose stomach was touching its back He said at this Do fear God in the matter of these dumb creatures Use them for riding only when they are in a fit condition and leave them (to rest) from work while they have yet some energy left to them Prophet Mohammad (PBUH) has also said Do not make the backs of your animals your chairs (Ahmad Hakim)

Since animals have community like human beings they too deserve mercy and affection The Prophet (PBUH) has said Our Most Merciful God showers His Mercy on those who are themselves merciful One who has been endowed with a gentle nature has received a portion of the goodness of this world and next (Mushed Imam ahmed bin Bambal Abu Daud Tirmizi Hakim)

Islam does not permit us to use animals for hard work beyond their capcity The Prophet (PBUH) once went to the grove of an Ansari He saw a camel there The camel after looking at the Prophet began to moan piteously and tears welled up in its eyes The Prophet went to the camel and wiped its tears and then asked who

is the owner of this camel? The owner came unto him and said I am the owner O Prophet of God! ~Turning to him the Prophet said Don t thou have any fear of God in relation to their animal? That which God has given to thee as the possession has complained to me that thou takest work from it but does not feed him (Ahmad)

Using animals as targets for sport and practice is also prohibied The Prophet has cursed the person who uses a living object as a target for practice only (Bukhari & Muslim) Our Prophet has prohibited making animals fight for sport and gambling (cock fights partridge flights bull fights etc) The branding of animals with hot irons for the sake of distinction is also prohibited The Prophet (PBUH) saw a donkey that was branded on the face He said cursed by the person who has done it The Prophet is reported to have said God has made it binding on us to do acts of kindness to every living thing Therefore if slaughter has to be done it must be in the best possible way the person slaughtering the animal should be allowed to cool down

Hazrat Umar (God be pleased with him) the second Caliph once saw a person dragging a goat by its legs to slaughter it He said to him 'Ruin overtake thee if thou wouldst take it to its death let it be in the proper form Umar bin Abdul Aziz (God be pleased with him) in a letter instructed the Government to stop people from whipping their horses and goading them with pricks He wrote to the officer in charge of the traffic police and patrolling body that nobody should be allowed to put a painful bit of heavy reins in his horse s mouth or use a whip with an iron nail at its end Hazrat Umar Ibn al Khattab said If a she mule was to stumble in Iraq I would be found responsible in the eyes of God for having omitted to pave the road for it The Caliph Hazrat Umar bin Abdul Aziz while himself in Syria found that in Egypt the transport camels were loaded with one thousand pounds He ordered that the camels must not be loaded with more than six hundred pounds load

VII
PROTECTION OF FLORA

Water plants and trees are often repeated as favourite themes

of the *Quran* since they stand in vital relations to animal and human life A tree in the *Quran* symbolises eternity and never decaying ownership as well as the medium of life light and inspiration. The attributes of sacredness blessedness and holiness are attri buted to some trees for example the olive and the fig by which God swears All this natural wealth is His creation and has been provided by Allah. He grows for you corns and the olive and the datepalm and the grapes and all kinds of fruits Surely in that is a sign for a people who reflects. (*Quran* 16 12)

Sacred trees are mentioned in the sacred literature of the world s major religions as the trees of knowledge or the tree of Good or evil The *Quran* mentions the Tuba tree in Paradise

The importance of trees plans and forests in Islam is clear from the fact that the Prophet (PBUH) regards Damascus the land of trees and forests as one of the gardens of paradise and the Euph rates and Tigris the reservoirs of running water as two rivers par adise

The glorification of trees forests and water entails the idea of forest conservation The *Quran* is sensitive to the cutting of trees which is sanctioned only under extreme conditions It is only after Allah s sanction that a tree be cut The *Quran* says 'Whatsoever palm tree you cut down or left standing on their roots it was by Allah s saction

Prophet Mohammad (PBUH) said If a Muslim plants anything and men beasts or birds sat of it it shall be accounted to him as a charitable act (Bukhari & Muslim) Prophet Mohammad (PBUH) has only permitted cutting of trees for extreme needs otherwise it has been discouraged

On the other hand the plantation of trees both those bearing fruits and those providing shade have been encouraged and regarded as a charitable act The *Holy Quran* says Do you see the seed you sow we grow it He is the grower He can dry it too if He wishes so

According to Hazrat Anas Bin Malik (God be pleased with him) the Holy Prophet is reported to have said 'If a Muslim plants a tree or cultivates a field of cropp and men or animal eat of it it is a charitable act for them Hazrat Jaber (God be pleased with him) has also reported the Prophet Mohammad (PBUH) saying If a Muslim plants a tree and somebody eats of it or steals out of it or it is eaten by the animals and birds all shall be accounted

to him as charitable acts Also it has been inferred by some companions of the Prophet Mohammad (PBH) that this is a recurring charitable act and the person concerned gets advantage till that tree or plant exists and people get advantage out of it

Hazrat Sob bin Jathama (God be pleased with him) reported the Prophet Mohammad (PBUH) as having said the land bearing grass belong to God and his Prophet (PBUH)

The Brethern declare that it would not be in accord with Divine wisdom to inflict pain upon plants without having endowed them with the power to escape it or with the means of warding off danger [22] Even army officers were prevented from cutting the trees and plundering a natural habitat For example Caliph Abu Bakr laid down humane rules for the guidance of his army officers [23]

> no fruit bearing tree shall be cut down no crops burned no habitation devastated There are ten things which the assumption of the ibhram make forbidden and which one must leave undone They include taking part in hunting free wild animals which are edible whether killing or only injuring, and participating in any despoiling of trees ofr vegetation on the sacred territory whether but cutting or by plucking

Flora of a nation was not only considered essential for a healthy environment but its pharmaceutical and medicinal worth was also fully realized The Unani system of medicine mostly popular among the Muslims is mainly based on nature and natural products Medical botanists and highly respected physicians (Hakims) such as Al Razi (b 865) used to collect wood bulbs roots stems buds flowers leaves and fruits fromt he floral wealth of the country and by mixing, grinding or extracting prepare medicines for various ailments The Aranb medical botanist Ibn al Baytar has mentioned more than 1400 medicinal drugs in his Arabic book on medical botany The Practice of Unani Tibb is still a family occupation of Muslims in India and other countries [24]

Extensive deforestation is badly damaging the eco-system Over grazing has reduced the regenerative capacity of forests to a negligible point Two facts together have been causing tremendous land erosion Islam as is clear from the above details has always encouraged and given direction to reforestation and agriculture

Historically Muslim rulers were very fond of gardens planting trees, and constructing water courses. Sher Sah Suri the Indian ruler in 1538-1543 issued a "firman" for plantation of shady groves and trees along the roads and making provisions of clean water at intervals. Ibn Babuta has written about such arrangements Emporer Babur's genius as garden designer and creator of a paradise garden has its own place in the pages of history and fine art Like the Muslim gardens of Persia and Central Asia the terraces in the Mughal gardens in India and Pakistan often represented those of the *Quranic* garden of Paradise Construction of gardens and plantation of trees was an essential aspect of constructing the habitat and civic development Emporer Akbar ordered his officers and nobles to build suitable houses and gardens surrounding [25]

VIII
CONCLUSION

Since the awakening of the need for protecting the environment all over the world it is now considered imperative to re establish the religious fundamentals and basic principles of conservation Recently a joint publication of ICUN and the Department of Metrology and Environmental protection of the kingdom of Saudi Arabia entitled *Islamic principles on the conservation of the environment* has come out This work presents the Islamic concept of the environment and the relationship and interaction between man and nature [26]

In the light of Islam the riches of the earth are a common heritage Everyone may benefit from them make them productive and use them for their well being and improvement Therefore this legitimate quest of development must not be detrimental to the environment but must instead ensure its conservation The quran is very clear on this point And commit not disorders on the earth after it hath been well ordered (*Quran* 7.56) Any disorder leading to polution deterioration or alterating the deteriorating, poluting environment is considered in Islam as 'Fasad it is the duty of all Muslims to respect the God Given environment and to this end, Islam dictates responsible and proper management of resources

The concept of environment in *Quran* is distinct enough It has given the values of unity balance order and harmony The balance not only governs the structuring of the universe it has specified each element with its proper place and define function The law of the structural balance of the environment is often referred in the *Quran* by the words Balance proportion or measure The ideals set by *Quran* may well be accepted as a basis of elaborating conservational strategies

In short the human being God s representative on earth was entrusted with a particularly heavy responsibility not to behave like an unlimited owner but to live by the divine teachings with respect to the preservation of ecological balances while assuring the proper management of the environment Today when we are exploiting natural resources unjudiciously and moving towards chaos such understanding must be developed by reestablishing the cultural and religious values in society

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4

ECOLOGY—A ZOROASHTRIAN EXPERIENCE

Khojeste Mistry

I
THE CROSSROADS

Our world I believe is in sense at a crossroad and our Zoroastrian community I would like to suggest is at a double crossroad with a circular motorway around it! This often makes us go around in elliptical circles Perhaps vivid imagery but relevent to our times if we as human beings and as Zoroastrians are to seek some sort of understanding about the problems and chaos that we are up against Problems both on a microcosmic and macrocosmic level—Micro in the sense of within the community and macro in the sense of the enviornment around us i think this crossroad that we have arrived at is as a result of the great scientific and technological advances that we as humans have made over the last 150 years Incidentally this furtherance of knowledge is in time and indeed encouraged from a Zoroastrian religious point of view

II
THE IMPORTANCE OF THE PHYSICAL WORLD

Our knowledge and understanding of the physical world is crucial if we are to maintain an equilibrium in our enviornment One of the great strengths of the Zoroastrian faith is that not only does it enjoin caring for the physical world but it lays greater importance on the wellbeing of physical rather than the spiritual world The *fravashi* or the God essence within man is said to posses by means of the wisdom of all knowledge [1] However it

is said of the others the *fravashis* of the living righteous men are stronger O Spitama Zarathushtra than those of the dead '[2] It is through an awareness of the physical world that a Zoroastrian seeks spiritual salvation and not the other way around As man is the purposeful creation of Ahura Mazda the wise Lord his task is to promote and maintain an equilibrium between the seen and unseen worlds Therefore in Zoroastrian theology man is considered to be the strongest when both the physical and spiritual *words* complement each other rather than at the expense of each other In the Denkard it is stated One ought to embellish the things of the material world to such an extent (only) as not to destroy the things of the spiritual world '[3] The recognition of both these worlds is clearly desirable for They held this too That man is the most fortunate who mixes this things of the material world which is transient with that which is intransient so that when he passes away from the material world he may become of the spiritual world [4] Moreover They held this too Nobility is this one who holds the powerful means of the material world prosperous and satisfied for beneficial work and who knows (how) to consume and to give them [5]

There are some religions which tend to put a premium on the spiritual world only by encouraging their followers to reject the physical world which is seen as a form of punishment or imprisonment In these religions spiritual reality is sought at the expense of physical wellbeing It is the spirit that quickeneth the flesh profiteth nothing [6] In my opinion and with strong textual support Zoroastrianism takes a diametrically opposite view to such an idea Wealth is seen in a very positive light as it is said Many are the people whose state of righteousness is from the abundance of wealth and many are people whose state of wickedness is due to poverty [7] A Zoroastrian is taught to be cheerful and worldly and therefore the tradition is devoid of any practices such as fasting, celibacy poverty abstinence or the mortification of the body The physical body is not to be punished but is to be nurtured for it is said 'People ought to take care so that joy may dwell in their body for desiring and seeking in religion and good deeds—that is the name of joy '[8] Zoroastrians do not see or believe in man having fallen from grace as a result of primordial sin. In the texts it is stated 'There is no strenght in those who do not eat neither for vigourous righteousness nor for vigorous husbandry nor for

vigorous begetting of sons For by eating all living beings exist without eating they must die [9] Thus the key to a contented this worldly existence lies in a Zoroastrian always attempting to make the right choice based upon one s own freewill This ability to choose wisely is structured or founded upon a value system in which one recognises the intrinsic natures of good and evil The value system also comes from religious beliefs and thus in the Denkard it is said 'The road to paradise is the religion which is the measure When Ohrmazd paved this road Ahriman at the same time laid two roads one excess and one deficiency [10] The nature of goodness is the right balance whereas the nature of evil is excess or deficiency The right balance by analogy leads to an understanding of ecology whilst the states of excess or deficiency are the thwarters of a balanced eco-system

III
WISDOM AND KNOWLEDGE

In Zoroashtrianism the supreme God is Ahura Mazda the Lord of Wisdom Therefore it should not come as a surprise that Zoroastrians put a great premium on learning and thus the importance of Vohu Manah the Good Mind For Prophet Zarathushtra in his own hyms the *Gathas* triumphantly declared Listen with your ears to the best things Reflect with a clear mind man by man for himself [11] It is through Wisdom and the Good Mind then that knowledge emerges about the physical world and the enviornment one lives in In a later text it is stated the knowledge and skilfulness of the world as well as the learning and instruction of every trade is through Wisdom [12] It is also said the work of Wisdom is this to distinguish to know good and evil to do that which is good and to abandon that which is evil [13]

Thus we believe that knowledge is the key to good living Clearly technology and the understanding of the workings of the physical world are central to an understanding of Zoroastrianism A spiritual Zoroastrian then is the one who enjoins leading a full life in the physical world but always in accord with one s natural enviornment or what is today loosely referred to as Ecology

IV
ECOLOGY

The crossroad then it would seem, is how best may men achieve this state of harmony or ecological balance in the physical world In the Shorter Oxford Dictionary Ecology has been defined as that branch of biology which deals with the relations of living organisms to their surroundings their habits and modes of life [14]

I propose to extend this defination somewhat by giving it a broader philosophical dimension Ecology to me entails and involves a positive balance between a multi-dimensional matrix or web of interdependent life and growth. An awarness of this general concept makes one ecologically conscious and today this consciousness is growing, particularly amongst the youth all over the world The reason is not hard to find—Man today is more powerful in thought word and deed than at any other time in human history Man has the power to destroy the planet many times over through the negetive application of learning and technology The future survival of the planet is at stake and this concerns the younger generation. As Albert Schweitzer once said Man can hardly even recognize the devils of his own creation

Certainly technology in itself is not evil, but it is the application of technology which makes it good or evil By analogy a knife in itself is not evil for it can be used constructively to slice a loaf of bread or destructively to murder a human being

V
ECOLOGICAL CONCERN

Ecology then deals with the betterment fo life and should be viewed in a qualitative as well as quantitative way just as a Zoroastrian should view life in a qualitative and life affirming way Qualitative in terms of environsment and quantitative in terms of preserving life which has evolved on our planet over a period of nearly 4 billion years It has taken hundreds of millions of years for our planet to generate the independent matrix of life but today man in just over a hundred years has destroyed and continues to destroy the natural environment at a phenomenal and criminal pace This destruction has resulted in what is commonly referred

to as an ecological imbalance in which man has succeeded in polluting the skies waters earth plants, animals and indeed himself

VI
THE POLLUTANTS

The excessive and wanton use of insecticides pesticides and othera chemicals are some of the key factors that will lead to an ecological catastrophy These chemicals used allegedly to aid farming, are often the long term killers of a qualitative and quantitative better environment. For example according to the American ecologist Rachel Carson fields of alfalfa are dusted with DDT Likewise 7 to 8 parts per million of residue DDT is to be found in hay and that is fed to the cows resulting in 3 parts to a million residue appearing in milk and 65 parts to a million appearing in butter[15] Is it surprising then that more and more doctors and dieticians are recommending to their patients not to eat butter? The milk from the cow is drunk by mothers-to be and so quite soon the DDT contaminant enters the human cycle And nobody can predict decisively the ill effects of such contamination on a long term basis Our soil and waters are also polluted with numeraous chemicals and pesticides from a variety of different sources like radio-active and chemical wastes that are being generated from chemical plants of one sort or another Dare one think of the world s worst industrial tragedy in Bhopal a few years ago? Is it not a warning to mankind of what lies ahead if we collectively do not change gear and reestablish an ecological balance in our world? The damage done will take a long time to heal and so immediate right actin is the need of the hour This awareness is crucial if we are to prevent the further pollution of the air water earth and the plants which make up the world and which in turn is what mainly supports animals as well as human life If all these creations are brought into disarray then the future is indeed bleak!

VII
COMMUNITY ECOLOGY

By the way of an analogy we also have to maintain the ecolog

ical balance between warring community members who at the drop of a hat and with a smile, would like to change the tradi tions and customs of our faith. If these traditions and customs are those that have been created and preserved from remote antiquity then is it right for us to cut our umbilical link as well as our inter dependence with such meaningful practices in a matter of a few decaders? After all our forefathers lived and often died with con viction in order to preserve our traditions and customs They died because they chose defiantly to wear their *sudreh* and *kusti*, to wor ship the fire and to preserve that which was intrinsically a Zoroa strian way of life

Our approach to community problems may be better resolved if we can recognize the ecological importance of a living planet and by analogy the ecological balance that must be maintained within our community, if we are to survivive At the level of prin ciple and on closer examinatin there are great similarities between the ecology of the planet and between the socio religious balance of the community

In the past this realization brought the community to stagger ing heights of prominence and excellence Justifiably it could be said that never have so few given so much to improve the quality of life amongst fellow human beings in different parts of the world For it is said, "Their religion teaches them benevolence as the first principle and they practice it with liberality [16]

VIII
PARSI THY NAME IS CHARITY

Indeed, I believe that the art of first giving and through it receiv ing can only occur is there is an interdependence between the donor and the receipient Clearly public charities as endowed by our forefather was a means to correct the imbalance of wealth between the rich and poor In Zoroastrianism the notions of wealth and well being are seen as positive attributes And when this wealth is shared it is doctrinally seen in an even more positive light. For it is said " .a man gives a hungry one bread and it is too much, yet all the good works which he shall perform through that super abundance, become as much his who gave it as though they had been done by his own hand [17] In other words the donor

receives an additional reward as the good works of the recipient are also seen to be the good works of the donor Clearly then, there is an interdependence amongst the two even in a spiritual sense As a result in the past hardly any rich Parsis in India shunned their social obligation to help those in need The Parsis were the first to adopt from the British the idea fo forming trusts in India in order to systematize their charities The late Eckehard Kulke had this to say There is hardly a second community which has such a comrephensive public welfare system at its disposal Although this system was founded without government assistance or intervention, only by the Parsee s own initiative it does not have to shun the comparison with a modern welfare state [18]

IX
THE RISE OF SECULARISM

Secularism has affected the fabric of many communities as this phenomenon is worldwide However the rise of secularism within our community has played havoc with the traditions and customs of our people Like DDT temporarily helping the farmer secular ism has certainly brought with it certain short term economic gains but have we prepared ourselves for the long term ill effects of this phenomenon? This long term damage in terms of an identity crisis leading to ethnic extinction I am not advocating turning the clock back or becoming fundamentalist in our beliefs and practices or that we should shun the positive aspects of a modern secular world However I am strongly voicing a concern that by over secularization, are we not in the process of not only might we loose our own identity but we might loose the very traditions and customs of our faith which for countless years have been at the very core of our religious life and survival?

X
THE DANGER

My plea therefore is for an intelligent study and understand ing of our literature history doctrines tradition and customs and only then will we be in a position to alter or adhere to that which

is in the best interests of our people To be true Zoroashtrian, we have to be people first and to be people we must know who we are and whither have we come from that then I see as our raison d etre in other words our justification for existence

Just as nature reflects the glory of existence in its most funda mental way we as the practitioners of ecology should do like-wise Nature does not have the benefit of thought learning, scientific discovery or technology as we as humans do and yet there is a beautiful interdependence of life in nature whilst we human beings have all the resources at our disposal and what are we doing with it? Ina number of instances we have allowed learn ing and technology to run wild causing an imbalance in the world with unimaginable havoc and destruction ensuing as a result of such actions Whether it is nations arming themselves to obliter ate one another and the whole world ot be it in the fields of nuclear technology genetic engineering, cloning or test tube babies what we need is a new and greater awareness and responsibility of action towards the dangers of technological excesses if future dis asters upon our planet are to be averted Technology should always be an aid to man It should not superimpose itself upon the ecological understanding necessitates the importance of the continuity and the maintenenace of a kind of status-quo in nature As time never stops a constant evolution in nature is able to take place though this will only happen if we allow it to occur nat urally Change does occur but within the confines of a natural bal ance An understanding with a right philosophical approach is required if this change is to be observed particularly at the level of principle This realization generally comes from the field of reli gion which in its purest sense deals with a personal as well as an impersonal relationship with God and the cosmos

This delicate balance within a community context is now being threatened by people fo a certain persuasion who want to break down or substantially alter the traditions and tribal laws of the community These are the traditions and laws which over the cen turies have helped us to maintain our identity and which hitherto have helped to bring us to where we are today It ius not a grad ual change which I recognize to be inevitable but a radical and ill conceived change of wanting to shed our preiceless commun ity identity through securlar assimilation and tacit sanction of some reformists I see to b most unfortunate We seem to be our worst enemies when we choose to ignore our lessons for history

XI
ECOLOGICAL IMBALANCE WITHIN THE COMMUNITY

It is our own people who are working towards generating an ecological imbalance within the community Clearly if the ethnic fabric of the community is subtly or unrecognizably changed then the religion will also undergo a substantial change as the fabric of the religion are its people I believe that there is a strong symbolic balance between the community and the religion which one might call, a kind of community ecology When the community ecology' undergoes change and assimilation takes place and this process can only lead to extinction just as when humans upset the ecologicals balance in nature, the result is the extinction of a number of species. Likewise our history does throw up instances when the Iranian people have allowed themselves to be assimilated into foreign communities amongst whom they lived Those that assimilated over the generations have interestingly left no survivors or practitioners of the Zoroashtrian faith For example Zoroashtrian communities have diappeared without a trace from China as well as from areas which are today in Soviet Azeerbaijan and Georagia Zoroashtrians who settled in the conquered territories of Asia Minor North Africa and Indus Valley and who assimilated with the non Iranian people are today but the mere ghosts of our heritage What happened to these people then if they were staunch Zoroashtrians? Why without exception were they not able to perpetuate the teachings of the *Gathas* if as some reformists argue that the Zoroashtrian religion transcends ethnic boundaries? Do we have any survivors today of those who generously assimilated themselves with the local inhabitants of the areas which they once lived in?

There is therefore a pressing need to study the ecological imbalance within teh community, carefully This study I believe will be an important key towards sustaining our survival in the culture

XII
THE STORY OF CREATION

Ecology as is known today was conceived and practised by our forefathers from remote antiquity The concern for ecology from

a literary and theological perspectice comes to us form the Zoroastrian Story of Creation (Ph.) *Bundahishn* We have a beautiful story of how a once perfect world was attacked and polluted by Ahriman—The Hostile Spirit We are told in highly allegoric terms of how Ahriman (and his legion of divs) pierced the sky like a serpent for he woshed to drag the sky below the earth in order to break it [19] He then sullied the waters underneath the earth which he broke into and then polluted it He then poisoned the primordial tree which withered immediately And later "he let loose greed needfulness (pestilence) disease hunger illness vice lethargy on the body of the Cow and Gayo Maretan (the first mortal man) The Cow became feeble and ill her milk dried up and she passed away '[20] Gayo Maretan lives for another 30 years and then died Finally Ahriman came to the fire he mingled smoke and darkness within it (and) over all the elements of the material world a transformatin to duality opposition, combat and mingling if high and low became manifest [21] The storay is in a sense self explanatory however there are crucial principles in it which should be examined namely those of dualism and conflict

XIII
THE DUALISM OF ECOLOGY

In my opinion an ecologist has to be a dualist to recognize that there are two diametrically opposed forces in the relative world locked in conflict with each other One that promotes life and growth and the other its adversary that always thwarts it Prophet Zarathushtra himself recognized this all important principle and so in his own hymns the *Gathas* he declared Yes there are two fundamental spirits twins which are renowned to be in conflict In thought and in word and in action they are two the better and the bad .Furthermore when these two spirits first came together they created life and death and how at the end the worst existence shall be for the deceitful but th e best mind for the truthful person. '[22]

Thus the concept of duality in Zoroashtrianism is not one that is based on mere physical power nor one that alludes to the worship of two Gods as is often wrongly believed but one that recognizes the intrinsic contrasting natures of the two opposing forces

in the relative world We as Zoroashtrians worship the Beneficient Spirit but we as Zoroashtrians also utterly reject and fight the Hostile Spirit in every thought word and deed This is clearly stated in the *Denkard* 'The desire of Ohrmazd for man is this Know Me for He knows If they know Me everyone will follow Me The desire of Ahriman is this Do not know me for he knows if they know me no-one will follow me [23] Therefore dualism in its proper context is a crucial theme for an ecologist who seeks a natural balance in fact a right balance that involves the promotion and conservation of the world This is fostered by the Good Spirit whereas a lack of ecological concern results in the ruination of our habitat which is clearly the work of evil The prophet recognized this and unequivocally revealed 'Yes I shall speak of the two fundamental spirits of existence of which the Beneficient One would have thus spoken to the evil one Neither our thoughts nor teachings nor intentions neither our preferences nor words neither our actions or our conceptions nor our souls are in accord [24]

It is clear from this verse that Zoroashtrian dualism is one which recognizes and upholds the absolute separation or distinction between the forces of Good and Evil The Good is superior to its antithesis Evil which is always found to be parasitic in nature For this reason it is said that Ahura Mazda and His world will eventually triumph over the forces of evil In the *Denkard* it is stated Ahriman stood up against the things of Ohrmazd but shall not have the power and he shall ultimately be destroyed [25] The conflict between good and evil is a temporary one as we Zoroashtrians believe in the finiteness of time Zarathushtra himself declared at the end (time) the worst existence shall be for the deceitful [26] It is with finite time that dualism exists Does this in any way detract us from our worship and belief of the supremacy of Ahura Mazda—the Lord of Wisdom? Clearly not because the worship of a Supreme Being and the concept of dualism are in no way contradictory to each other the supremacy of Mazda is in concord with the recognition of two opposing forces of which only ONE is to be worshipped and the other to be rejected Evil then is the denial of all that is good

XIV
THE GENIUS OF MARDOM FARROKH

The strength and the rationale of dualism should indeed be

omforting— Why? Because we do not ascribe the source of evil ɔ God—We see Mazda to be a Perfect Being and therefore no mperfection can be ascribed to Him Evil thus is due to an agency thera than God as good and evil in our belief as stated earlier an never come from the same source Evil has no source in itself or like darkness it does not come from light but is the moving way or the denial fo the light Indeed if God was responsible for roducing evil then it would imply an imperfection in Himself Mazda) for He would cease to be totally good and therefore not vorthy of worship We as Zoroastrians only worship a God who s totally good and perfect This clear logic was postulated by one f the greatest Pahlavi writers of the 9th century Mardom Far okh in his magnum opus the *Shkand Gumanig Vizar*—Doubt Dis elling Explanations" Mardom Farrokh wrote 'Thus it is explicitly evealed that there are two first principles and not more and also his that good cannot arise from evil nor evil from good From his it is possible to understand that what is completely perfect n goodness cannot produce evil If it could (produce evil) then t is not perfect because when one thing is described as perfect here is no place (in it) for anything else And when there is no lace for anything else nothing else can emerge from it If God s perfect in goodness and knowledge ignorance and evil cannot e known from Him If it is possible then He is not perfect If He s not perfect it is not possible to praise Him as the God who is erfectly good "[27]

The conclusion then is that during the period of conflict Ahura Mazda is very powerful though yet not an all powerful (Omnipotent) Being, however, "In no matter whatsoever is Ohrmazd Mazda) powerless and never was [28] What consolation would it e if we worshipped an Almighty God who at once was both the lispenser of all that is good as well as evil of life as well as of leath, of well-being as well as of suffering, of pleasure as well as of pain? It does not make logical sense On the other hand we as Zoroastrians should seek refuge in knowing that we are not tor nented or troubled by a God whom we love and worship all the ime as it is not in Mazda s nature or essence to perpetrate evil upon His creations Can one worship a God who is deemed to be esponsible for all inequalities disease, suffering and death in our world? The great strength and uniqueness of our doctrine lies in he central belief of dualism and of an Omniscіently-Omnipotent

God from whom only good emerges and never evil This ties in beautifully with the concept of ecology which entails nurturing and preserving of the whole of Mazda's creations. Thus a true ecol ogist must it would seem have to be a dualist to recognise the goodness of God and reject the wickedness or imbalance of evil in the world

XV
DEATH—THE AFFLICTION OF EVIL

In Zoroashtrianism then evil is an agency outside of Mazda and is deemed to be the perpetrator of death and destruction in the world In the worlds of Mardom Farrokh. It is suffering and death that destroy the body not the Creator whose Will is good and who preserves and maintains the body [29] Destruction and death are the temporary triumphs of Ahriman It is said " that the *nasu* (corpse demon) rushes on it and owing to its violence it becomes triumphant over the life of a righteous man and puts itself into the place of the body that body is then for that reason called *nasai* (dead matter) [30] Because of this central tenet of the faith Zoroa strians where possible use an unusual method of disposal namely the 'Towers of Silence (Av *dakhma*) The 'Tower of Silence are built in the shape of a small Roman amphitheatre in which there are 3 graded concentric tiers or platforms upon which the corpses of men women and children are laid respectively In the centre of the tower there is a dry well embedded in hard rock with 4 underground channels built at 2 4 8 and 10 o clock positions The corpse once laid down is eaten by a flock of vultures who devour the body very quickly save for the big bones which are exposed to the elements for 30 days and then swept into the dry well which has layers of natural lime which quickens the process of disintegration significantly and turns the bones into dust Inter estingly a vulture cannot fly with food in its mouth or talons and thus there is no possibility of human remains being dropped in the surrounding environs Moreover the vulture also has one of the strongest digestive systems in the world Thus· In the Zoroa strian tradition it is *hvare daresa* or as it is expressed in Persian *khorshed nigaresh* 'beholding by the sun which is stressed as the chief merit of exposure The sun s rays beneficent for the *spenta*

creation, are also powerful to burn away the pollutions of the body which in death belongs to the *daevic* powers [31] Great care therefore should be taken to maintain the ritual laws of purity when a Zoroashtrian dies as Ahura Mazda answered those *dakhmas* that are built upon the face of the earth O Spitama Zarathushtra and whereupon are laid the corpses of dead men that it the place where there are *daevas* that is the place whereon troops of *daevas* rush together and come rushing along [32] Hence Zoroashtrians are doctrinally not permitted to burn bury or drown their dead because the elements are considered to be sacred and the corpse is deemed to be contaminated by the corpse demons *(nasus)* [34]

In Zoroashtrianism the rituals which appeartain to the disposal of the body once again faithfully correspond to the ritual precau tinos taken by the corpse-bearers themselves who are the only persons allowed to touch the body once the rituals have begun Thus the corpse is isolated in one area ritual furrows are made around it and only the corpse bearers are permitted to enter the tower of silence to leave the body for disposal All these pre cautions are taken solely because the negation of life death is deemed to be the work of evil and not the work of desire of Mazda or God

This traditional Zoroashtrian method of disposal is cheap hygienic egalitarian and above all ecologially sound A limited amount of space is used by way of the tower and on natural resources are wasted or polluted when this disposal method is used The body is exposed to the unlimited creations of the sky and sun The doctrinal pollution of the earth or the desecration of fire or the sullying of waters are not compatible with the beliefs and practices of the faith However if the traditional method is not available then the prevailing local method of disposal is used though one should try and bear in mind as best as possible the doctrinal injunctions of the faith

XVI
THE PURITY LAWS

The dualistic belief of Zoroashtrian theology is also reflected and in our daily practice and in particular with the strict Zoroashtrian laws of purity Once again these laws are derived from a fun

damental understanding of dualism in which there is an unremitting conflict between the goodness of Mazda of which purity is an inherent past and evil by which that goodness and purity are constantly threatened In Zoroashtrianism purity then is not next to Godliness but a part of Godliness itself Zarathushtra in his hymns declared Purity (*Yaozda*) is the best thing for man since h s birth [34] In the *Vendidad* an important Zorashtrian text it is stated Purity is for man next to life the gratest good that purity O' Zarathushtra is in the religion of Mazda for him who clean ses his own self with good thoughts words and deeds [35] In another article it is stated Purity and pollution are paired con cepts which play extremely important roles in the religious activ ities (of Zoroastrians) with purity usually being linked to sanctity and pollution to impurity irreligion and danger Purity and pol lution in a religious system are usually not based on actual cle anliness or comtamination and uncleanness respectively but on ritual purity and the loss of this purity through trangressions which render the believer for religious purposes ritually unclean or pol luted and exclude him or her from partaking in the activities of the religious community [36]

Purity then is to be practised not only in thoughts words and deeds but also in the physical psychological and spiritual worlds When the purity laws are infringed in any one of these worlds impurity in the form of imbalance disease decay and death sets in They afflict the pure creations of Mazda in the form of pollu tion which in turn results in an ecological imbalance in our world It is through this imbalance/pollution wrought by evil that one becomes ritually impure and hence the great need and importance of ritual purity in the faith In Zoroashtrianism there are three degrees of ritual purity The first is the *padyab i kusti* the second is the *nahn* and the third is the complex *barashnom* ritual In the *padyab* for example we wash ourselves to gain physical purity we pray in order to gain a degree fo psychological purity in the hope that through grace spiritual purity may be experienced The stringency of the purity laws are also central to the devotinal life of a Zorashtrian for in the Persian Rivayats it is stated A non Zoroashtrian is not naturally fit for observing the *precautions about* purity [37]

Therefore it is argued The existence of the developed Zoroa shtrian code must have contributed to the failure of the Good Reli

gion to gain converts beyold Iranian borders for in its stringency it makes demands of a kind to which it is better to grow accustomed from earliest childhood so that acceptance of them (purity laws) becomes instinctive Otherwise the requirements may well seem too irksome the self discipline needed too starfict [38]

XVII
THE NEED FOR PURITY

Purity in the practical and ritual sense is the basis for cleanliness in daily life and this cleanliness is not just for man but for everything good in the world 'Thou shall chant the cleansing words and the house shall be clean clean shall be the fire clean the water clean the earth clean the cow clean the tree clean the faithful man and woman clean the stars clean the moon clean the sun clean the boundless light clean all the good things made by Mazda [39]

One of the important duties of a Zoroashtrian is to look after the seven creations which are the skies waters earth, plants cattle man and fire Purity and cleanliness are forms of caring for these creations—for whosoever has learned the care of all these seven acts and pleases well his soul nevel comes into the possession of Ahriman and the demons '[40]

Caring for the creations is basic ecology and so as Zoroashtrians we strive to vanquish any impurity and dirt from this world nothing impure should contaminate the seven creations These seven creations should be kept unharmed from the temporary onslaught and affliction of evil Zoroashtrians have special short prayers which are recited to maintain the purity of every creation I invoke the holy world made by Ahura Mazda I invoke the earth made by Ahura the water made by Mazda and the holy tress I invoke the sea I invoke the beautiful heaven (sky) I invoke the endless and sovereign light [41] Is this not a level of spiritual ecology in the forms of reverence towards the seven creations? In the *Yasna* ceremony the p iest invokes blessings from all the creations through the seven *Amesha Spentas* (the Bounteous Immortals) who protect and look after each of the creations In this ceremony the famed *Haoma* twig is pounded with water and milk and then the

libation is drunk in order to propitiate and enact the regeneration of the seven creations The power of this ceremony is so great that the yasna is so precious that when the time of the yasna comes (and if it is celebrated) then although a grevious sin might have been committed (that ceremonial) keeps one away from many crimes.'[42] The *Yasna* helps one to harmonize with the physical and spiritual environment around us, 'Whosoever wishes to propitiate Ohrmazd in the world wishes to promote the creations of Ohr mazd his fame exists a long time in the world and the splen dour of Ohrmazd becomes his own in heaven [43]

XVIII
THE SACREDNESS OF NATURE

So far then a connection has been established between ecology its role in the community dualism purity and the Zoroashtrian ven eration towards the seven creations Herodotus in the 5th century B C said of the Persians they have a profound reverence for rivers they will never pollute a river with urine or spittle or even wash their hands in one or allow anyone to do so [44] Heredotus also wrote that 'The Persians beleive that Fire is a divinity and thus never burn their dead '[45] This does not mean that our fore fathers dod not bathe or use water—what it means is that our fore fathers showed care and concern not to pollute the waters by preventing dirt to mix in it Water was carefully drawn from either a well or a stream and then used for washing purpuses without the contaminated water going directly back to its source Like wise it is said that whenever the earth becomes distressed it is most so at the time when sinners worthy of death are most and her (earth s) happiness arises from that place when they shall perform tillage and cultivation on it and a virtuous son is born upon it and they rear cattle upon it '[46] Thus when asked Which is the second place where the Earth feels the sorest grief? Ahura Mazda answered It is the place wherein most corpses of dogs and of men lie buried '[47] In fact later in the same text it is stated For a year long shall no worshipper of Mazda sow or water that part of the ground whereon dogs or men have died he may sow as he likes the rest ground [48] The negative effect of the corpse being buried in the earth is so great that it lasts for fifty years When

asked Ahura Mazda answered When the corpse of a dead man has lain buried in the earth for fifty years O Spitama Zarathushtra then the earth is itself again "[49] How much more sensitive can one get in caring and wanting to look after mother earth in all its resplendent glory and creativity This glory and creativity has to be preserved by way of a rich legacy left for the future generations to follow

In the supplementary texts to the *Shayest ne Shayest* it is stated 'Whoever teaches care for all these seven (creations) does well and pleases (the Bounteous Immortals) then his soul (of man) will never arrive at kinship with Ahriman (the Hostile Spirit) and the Divs (Demons) When he has cared for them (the creations) then the care of these seven Bounteous Immortals is for him and he must teach (this) to all mankind in the material world [23] Clearly Zoroastrians for over 3000 years have been nature conscious in their thoughts words and deeds The reverence for the seven creations through prayer and worship is central to our belief

In another text the *Zadspram* it is stated that it is the duty of every priest to keep the seven generators (creations) clear purified of dead matter menstruative impurity dry dead matter and other harm so that the essences which may be composed therefrom may be of a very proper nature very fragrant very clean and having very little blemish [51]

XIX
CONCLUSION

Does concern for the seven creations and the preserving of goodness and purity within each creation not illustrate conclusively that Zoroastrianism was the first religion that taught its followers what is today commonly known as ecology? Man being God s finest creation is in a position today of either destroying the planet and all the ecosystems that exist upon it or preserving them for posterity An awareness of ecology demands a new imaginative and creative approach of looking after this wonderful world on ours An awareness that includes all forms of life for the fabric of lie on this planet has to be preserved as the interdependence of life is crucial for our survival Nature is both delicate and destructive as well as powerful and resilient in a very unusual way

Our role for the sake of our planet is to defend it from further pol lution

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5

ENVIRONMENTAL PROTECTION IN THE HINDU RELIGION

O P Dwivedi and B N Tiwari

In 1967 Lynn White Jr wrote an article in *Science* on the historical roots of ecological crisis facing the West and the world According to White what individuals and communities do to their environment depends upon how they see themselves in relation to nature White asserted that the exploitative view that has generated much of the environmental crisis particularly in Europe and North America is a result of the teachings of Christianity which conceives of man as superior to all God s creation and of everything else as created for man s use and enjoyment [1] He suggested that the only way to reduce the ecological crisis facing mankind is to reject the view that nature has no reason to exist except to serve man [2] White s proposition impelled scientists theologians and environmentalists to debate the fundamentals of his arguments that religion could be blamed for the ecological crisis Examples from other cultures and religions were cited to support the argument that even in countries where there is religious respect for nature exploitation of the environment has been perhaps even more ruthless Countries where Hinduism Buddhism Taoism and Shintoism have been practiced were exemplified to support the criticism of Thomas Derr[3] and others As a matter of fact Derr asserted that "We are simply being gullible when we take at face value the advertisement for the ecological harmony of non Western cultures [4] This paper[5] challenges Derr's assertion with respect to the issue of ecological crisis and Hindu religion. We need to understand how a Hindu s attitude to nature has been shaped by his religion s view of the cosmos creation, the animate world the plant kingdom and his relation to the external world Such an exposition is necessary to explain the values and beliefs of Hindus and what role religion has played with respect to man s relationship

with his environment At the same time we need to know how this religion, which established man s harmony with and respect for nature and which influenced other religions such as Jainism and Buddhism, was in turn unable to sustain the same caring attitude towards nature in recent times What are the features of the Hindu religion which strengthen man s respect for God s creation and how have these features become subsumed in the prevailing treatment of the natural environment and its resources? These questions have been discussed in this essay

I
SANCTITY OF LIFE

The principle of the sanctity of life is clearly ingrained in the Hindu religion Only God has absolute sovereignty over all creatures including man, thus man had no dominion over his own life or non human life Consequently man cannot act as a viceroy of God over the planet nor assign degrees of relative worth to other species The religion provides no sense of absolute superiority of man over nature The idea of the Divine Being as the one underlying power of unity is beautifully expressed in *Yajurved*

> The loving sage beholds that Being, hidden in mystery
> wherein the universe comes to have one home
> Therein unites and therefrom emanates the whole
> The Omnipresent One pervades souls and matter like warp
> and woof in created beings
> (*Yajurved* 32.8)

The sacredness of God s creation means no damage may be inflicted on other species without adequate justification Therefore all lives human and non human are of equal value and all have the same right to existence According to *Atharvaved* the earth is not for human beings alone but for other creatures as well

> Born of Thee on Thee move mortal creatures
> Thou bearest them—the biped and the quadruped
> Thine O Earth, are the five races of men for whom
> Surya (Sun) as he rises spreads with his rays

> the light that is immortal
> (*Atharvaved* 12 1 15)

On the other hand in the West the concept of the quality of Life places emphasis on the type of life lived by human beings as well as by other species Leonard J Weber clarifies this concept

> Keeping this in mind it is not inappropriate to say that some lives are of *greater value than others* that the condition or meaning of life does have much to do with the justification for terminating that life [6]

This concept of relative worth or value in respect to man s relationship with the environment has been applied by Western man when dealing with nature or the eco-system that concept however is not applicable in Hindu religion where human life does not have a higher value than other forms of life

II
SRSTI GOD S CREATION

Hindus contemplate divinity as the one in many and the many in one This conceptualization resembles in essence both monotheism and polytheism The dual nature of the concept lends itself to the term "henotheism (belief in one without denying the other gods) coined by Max Muller Monotheism is the belief in a single divine Person. In monotheistic creeds that Person is God Polytheism on the other hand believes in the many and the concept of God is oligarchical (democratic) not monarchical (sovereign controllers) The Hindu concept of God is described in the Vedas one of the earliest Sanskrit texts The description resembles monotheism—in that it portrays the divinity as one and polytheism—in that it contemplates the divinity as one in many Although it considers many gods in actuality the view upholds each one as the Supereme Being This attitude we may call non dualistic theism.

The earliest Sanskrit texts *Vedas* and *Upanisads* have almost exclusively accepted and preached about the non-dualism of the supreme power that existed before the creation. God as the effi

cient cause and nature (Prakrti) as the material cause of the universe is unconditionally accepted as is their harmonious relationship However while these texts agree on the concept of non-dualistic theism, they differ in their contextual theories on the creation of the universe Why have different theories been elaborated in *Vedas* and *Upanisads?*[6] This is one of the most important and intriguing questions we can ask A suitable reply is given in *Rgved*

> He is one but the wise call him by different names such as Indra Mitra Varuna Agni Divya—one who pervades all the luminous bodies the source of light Suparna—the protector and preserver of the universe whose works are perfect Matriswa—powerful like wind Garutman—mighty by nature
> (*Rgved* 1 164 46)

The practice of personifying one supreme power in different names and forms with different attributes qualities and personality has been further elaborated in *Upanisads Kaivalya Upanisad* says

> He is called Brahma—the creator of the universe Vishnu—all pervading and the preserver Rudra—punisher of the wicked Siva—blissful and benefactor of all Aksar—immortal omnipresent Svarat—self—effulgent Kalagni—cause of the dissolution of the world and regulator of time Candrama—the source of happiness

The idea of a unity of God was also achieved by personifying some distinguishing divine features and adoring them as the Supreme God Thus one finds the word 'Visvakarman in the Sanskrit texts meaning all maker' of the universe or the all creator and signifies Supreme God above all Gods.

> He who has eyes on all sides and mouth on all sides
> Arms on all sides and feet on all sides
> He the one God producing heaven and earth
> Wields them together with his arms and wings
> (Rgved 10.81.3)

The concept of 'God is one Gods are differently named ideas of the One Being, Visvakarman further occurs in *Atharvaved* (2 1.3), as He is our Father our Progenitor our Friend But in *Yajurved* He is described in somewhat different terms

> He is our Friend our Father our Creator
> who knows all positions all existing things
> (32 10)

The Hindu concept of creation can be presented in four cate gories First is the Vedic theory which is followed by further elab oration in Vedanta and Sankhya philosophies the second is Upanisadic theory the third is known as Puranic theory and the fourth as enunciated in the great Hindu epics *Ramayana* and *Mahabharata* Although the Puranic theory differs from the other two a single thought flows between them The name of the creator is mentioned differently and there is a slight difference in the order of Hindu Trinity but God and creation remain the same in all Hindu theories of creation

(A) Vedic Theory of Creation

The Great Golden Egg, *Hiranyagarbha* arose in the beginning from the great water that pervaded the universe According to *Manu Harivamsa* and other Puranas God created Chaos from his will and deposited in it the seed that became the golden germ from which he himself was born as the Brahma or the Creator (Purusa)

Purusa is described as

> Thousand headed thousand-eyed thousand footed He having pervaded the earth on all sides still extends his fingers beyond it Purusa alone is all this—whatever has been and whatever is going to be Further he is the lord of immortality and also of what grows for food
> (*Rgved* 10 90 1)

During the Regvedic period advanced thinking about the ori gins of the world led to the rise of abstract deities Names bes towed upon these deities denote their essence Dhatr (creator) as an agent or Prajapati (lord of creation) as an attribute Dhatr is a creator of heaven and earth, sun and moon Occasionally the names

Vidhatr (the disposer) Dhatr (the supported) and Tratr (the protector) occur The most important, however is Prajapati lord of creation Similarly the epithet Visvakarman the great designer appears as the name of an independent deity and Hiranyagarbha the golden germ occurs as the home of the supreme god described as the one lord of all that exists

Rgved further illustrates the theory of creation

> The Vedas and the universal laws of nature which control the universe and govern the cycles of creation and dissolution were made manifest by the All knowing One By His great power were produced the clouds and the vapours After the production of the vapours there intervened a period of darkness (Samvatsara) after which the Great Lord and Controller of the universe arranged the motions which produce days nights and other durations of time The Great One then produced the sun the moon the earth and all other regions as He did in previous cycles of creation
> (*Regved* 10 190 1 3)

The above Vedic theory was further expounded by Bhartrhari who believed in the cyclic view of creation which posits no absolute beginning, as accepted by Brahmanas However they considered the possibility of the co-existence of God and speech before every cycle of creation

(B) Upanisadic Theory

The Upanisadic theory of creation evolved from *Brahmanas* where it is said

> Purusa Prajapati creates the waters enters into them as an egg in order to be born from them and issues forth from them as Brahman
> (*Satapatha Br* 6 1 1)

This illustrates how with a principle based on original foundation Purusa creates matter out of itself and then enters it as the first born In *Taittiriya Upanisad* this idea is elaborated further

> Prajapati building up the worlds entered as first born of the creation with his own self into his ownself
> (Taittiriya Anandavalli 1 23)

The view expressed above appears frequently in other *Upanisads Prajapati* the Lord of Creation is responsible for creating and preserving the universe

> Prajapati was desirous of offspring (Prajakarma) He performed austerity Having performed austerity he produced a couple Ravi (matter) and Prana (life) with the intention they shall in manifold ways produce off springs for him
> (Prasna Upanisad 1 4)

God is said to have desired creation as a way to relieve the solitude

> He (the Atman) desired —I will become many will propagate myself Accordingly he practised self mortification After that he created the entire Universe whatever exists After having created it he entered into it
> (*Taittiriya Upanisad* 2 6)

The idea behind these two theories led to another theory as detailed in *Brhadaranyaka Upanisad*

> The Universe before us was once not unfolded it was then unfolded in name and form Atman has entered into it up to the fingertips as a knife is hidden in a sheath the all sustaining (fire) in the fire preserving (wood)
> (Brhadaranyaka Upanisad 1 4 7)

In the beginning there was the self alone in the form of a man He transformed himself into man and woman locked in a close embrace Later he transformed himself into other creatures In this way he created everything that exists on earth in water and sky He realized I indeed am creation for I produced all this Thence arose creation (*Brhad Up* 1 5)

A sımılar theory has been gıven ın *Aıtareya Upanısad*

> In the begınnıng this Unıverse was the Atman alone, there was nothıng else there to strike the eye He delıberated —I will create worlds accordıngly he created these words the ocean atmosphere death the waters
> (*Aıt Up* 1 1)

Further ın the same Upanısad ıt ıs saıd

> He deliberated How can thıs (human frame) exıst apart from one? and ın what way shall I enter into ıt? Accor dıngly he splıt open the crown of the head and entered by thıs door
> (*Aıt Up* 1 3 11)

An overall unıfıed vıew of creatıon ın Upanısads may be gıven as follows

> By the Lord enveloped must thıs all be
> Whatever movıng thıng there ıs ın the movıng world
> (Isa Upanısad 1)

(C) I uranıc Theory

In *Puranas* the concept of creatıon ıs developed further by the Samkhya doctrıne whıch superımposes God on Prakrtı Purusa dualısm Accordıng to Samkhya doctrıne God ıs responsıble for brıngıng Prakrtı and Purusa ınto contact wıth each other Some I uranas consıdered the world process as the sport (Lıla) of God a notıon whıch may be related to the ıdea of God and hıs consort Saktı beıng responsıble for the creatıon of the unıverse

Illustratıng the begınnıng of eternal *Srstı Brahma Purana* con sıders Brahma as Svayambhu who ıs born at hıs wıll No other cause ıs responsıble for hıs bırth Brahma beıng desırous of progeny created waters fırst He deposıted ın the waters a seed out of whıch Nara was born and was called Narayana Whıle lyıng ın the ocean (*Kshır Sagara*) a golden egg arose from hıs navel whıch gave bırth to Brahma He then dıvıded the egg and made earth and heaven From that moment on the creatıon of all thıngs began to take place (*Brahma Purana* 1 37-40)

> Paramanus of the four real elements gave birth to the egg, along with water which was in the earlier state of Brhat
> (Vayupurana 4 74-75)

In *Narasimhapurana* Paramatma is the root of this tree of creation and in *Visnupurana* God is considered as a substitute of all that exists" (*Visnupurana* 5 30-11 13)

> According to *Srimad Bhagavatam*. In the beginning of the creation the Lord first expanded 'Himself' in the uni versal form of the Purusa incarnation and manifested all the ingredients for the material creation And thus at first there was the creation of the sixteen principles of material action—five gross material elements and eleven working instruments or senses
> (*Srimad Bhagavatam* 1.3 1)

(D) Mahabharata

The subject of creation is discussed in detail in *Mahabharata* In two chapters of *Mahabharata* Shantiparva and Moksadharmaparva Yudhisthir and Bhisma converse about the universe its creation and creator

> Yudhistir asked Bhishma Pitamaha—How was the world created? What was the position of creatures at the time of Praylaya? Who is the maker of the sea sky mountain clouds fire (Agni) air and other things of the world? How are all creatures made how cleanliness and impurity emerged and how *Dharma* (religion) and *Adharma* came into existence In reply Bhishma said—God is the form of *Srsti* He created the Purusha out of the one—thousandth part of his body and that Purush became known as Manas Purusa
> (*Mahabharata* Moksaparva 182 1 3)

Maharsi Vyas states in Moksa Dharma Parua of Mahabharata God and Prakrti (nature) are one and the same thus forming a single nucleus Different elements or parts of the world are personified as parts of his body For example when God decided to create

the *Srsti* he gave birth to Purusa from the thousandth part (1/1000th) of his body That birth was acknowledged by Rishis who upon hearing the name Purusa called the newborn Manas Purusa who is the eternal infinite ageless immortal The following quotation further elaborates

> The Father of all creatures God made the sky From he made water and from water made *(Agni)* and air *(Vayu) From fire and air Prthvi (earth) came into existence Mountains are his bones Earth is the flesh Sea is the blood Sky is his abdomen Air is his breath Agni* is his *Teja* rivers are nerves The sun and moon which are called Agni and Soma are the eyes of Brahman The upper part of the sky is his head Prthvi (earth) is his feet and direction *(Disha)* are the hands
> (*Mahabharata* Moksa 182 14 19)

Thereafter water appeared Its appearance seemed to give rise to another layer of darkness in the existing space Afterwards however the speed of water gave rise to air Space became flooded and air was forced to move towards the earth These four elements were then subsumed by the earth Hence in a metaphysical sense these elements are not separated from each other

In creation first the sky was formed Then water was produced which was instrumental in causing the birth of air Thereafter the fusion of air water and sky produced fire These four elements originate from the same source When these four elements moved downward earth was produced Later these five elements caused the birth of *Srsti* (creation) and *Prakriti* (nature)

In *Gita* Lord Krishna says to Arjuna

> Of all that is material and all that is spiritual in this world know for certain that I am both its origin and dissolution
> (*Gita* 7 6)

The creation maintenance and annihilation of the cosmos is completely dependent on the supreme will Lord Krishna says

> The whole cosmic order is under me By my will it

> is manifested again and again and by my will it is anni hilated at the end
> (*Gita* 9 8)

Brahma the supreme has thus been engaged in the creation of the universe under different names forms and attributes given to him in *Vedas Upanisads* and *Puranas*

The discussion in the preceeding paragraphs indicates that for ancient Hindus both God and Prakriti (nature) was to be one and the same While the *Prajapati* (as mentioned in *Rigved*) is the creator of sky the earth oceans and all other species He is also its protector and eventual destroyer He is the only Lord of creation Man has no special privilege or authority over other creatures on the other hand more obligations and duties have been imposed on the man This is white wash make it more leaible demonstrated in the next two sections which follow

III
ANIMALS AND BIRDS

Hindus are noted for their respect and consideration of the nat ural world[7] This includes the flora and fauna of the earth and creatures in the sky and unde the sea It is considered in Hindu belief that all that exists has been created by the Supreme Being, comes from the Supreme Being, and will return to the Supreme Being which is an adequate basis for the veneration of the nat ural world in which man finds himself[7]

The history of human survival stands as a good example of the interdependence co operative living and close association which exists among the forces of human and non human nature History relates that the wisdom of Vedas and the Hindu religious and moral doctrines emerged at a later date in the co-existence between man and his environment The original instinct of man to survive led him to co operate with and benefit from already developed species in the universe Gradually however with the passage of time his efforts to overpower other species succeeded

> During perhaps more than 99 percent of mans history so far Man s religion has been neither the worship of

> himself nor the quest of the rationale-spiritual reality behind the phenomenon of the Universe It has been the worship of the forces of non human nature animals trees stones earth water winds rain storms sun moon and stars Throughout the food gathering stage of human history—which has been the first stage of it and by far the longest stage so far mankind was at the mercy of non human nature and we worship things in whose power we feel ourselves to be Conversely we cannot worship things that we have mastered and since Man has mastered nature the primeval religion of nature worship has receded [8]

The Hindu concept of the divinity of nature somewhat reminiscent of a form of nature worship which came from an earlier age It is evident from relics of Mohanjodaro in the Northwest of India that some form of animal worship was common among these people This was because Hindus accepted the whole creation as the unfolding of the Supreme One into Many To them the worlds in the heaven all the planets and stars and the sun and the moon were created by Visvakarman who also made earth with its animals birds trees flowers rivers mountains and of course man and left them all to interact for further evolution and development This perception of man is represented in Vedas where it is said that the earth is not only for human beings to enjoy but also for all other bipeds and quadrupeds birds and animals and other creatures (*Atharvaved* 12 1 15) This view is further substantiated by the Upanisadic ideology as follows

> From Him too gods are manifoldly produced
> The celestials men cattle birds
> The inbreath and the out breath rice and barley austerity
> Faith truth chastity and the law
> (*Mundakopanisad* 2 1 7)

The most important aspect of Hindu theology though is the association accorded to different species with reincarnation and deities Most importantly it is believed that Supreme Being has actually gets Himself incarnated in the form of various species The Lord says

> This form is the source and indestructible seed of multi farious incarnations within the universe and from the particle and portion of this form different living entities like demi gods animals humanbeings and others are created
> (*Srimad Bhagavatam* Book 1 Discourse III.5)

In addition Hindus were advised by the seers to treat all other species just like their own children The following verse illustrates

> One should look upon deers camels monkeys donkeys rats reptiles birds and flies as though they were their own children what is that which distinguishes these from those (children)
> (*Srimad Bhagavatam* 7 14 9)

Parjanya Soma Agni and Rudra are all Vedic deities represented as Bull-Gods The importance of cattle in Vedic India was not merely economic animals also fulfilled significant ritualistic and symbolic roles in Vedic society Cow s milk and dairy products were used in religious ceremonies and offered as oblations to Gods Towards the end of the Vedic period cow dung and Ghi (clarified butter) were used in religious cermonies as they were thought to provide a purificatory role which became prominant in later years Most of the animals domesticated today were domesticated in India in the remote period of the Rgveda These include cows goats sheep buffaloes dogs and elephants The cow however is sanctified a sanctity which has been maintained since the time of Rgveda The cow has also been regarded as a goddess

The most important aspect of animal worship among the Hindus is related to the incarnations Among various incarnations of God (numbering from ten to twenty four depending upon the source of the text) He first incarnated Himself in the form of a fish then on to tortoise boar and dwarf His fifth incarnation was a man lion As Rama He was closely associated with monkeys and as Krishna he was always surrounded by the cows Monkeys received the status of sacred animals only because one of their ancestors Hanuman rendered an undying service to Rama in his great adventure to Lanka

Several Hindu Gods and Goddesses have animals and birds as their mounts The following Table I lists some of the more impor tant animals and birds associated with Hindu deities

TABLE 1
Animals and Wildlife associated with God/Goddesses

	Animals/Birds	Associated with Gods/ Goddesses
1	Lion	Durga
2	Wildgoose	Brahma
3	Elephant	Indra Ganesa
4	Bull	Siva
5	Rat	Ganesa
6	Swan	Saraswati
7	Eagle	Visnu
8	Serpent	Siva Sun
9	Fish	Kama
10	Monkey	Rama
11	Horse	Sun
12	Peacock	Kartikeya Saraswati
13	Parrot	Kama
14	Owl	Laksmi
15	Vulture	Sani
16	Crocodile	Ganga
17	Tortoise	Yamuna
18	Tiger	Katyayani
19	Dog	Bhairava Dattatrey
20	Deer	Vayu
21	Ass	Sitla
22	Makar	Kama Varuna

Thus animals and birds are not only given respect but also receive reverence in the Hindu society These two factors have pro vided a solid foundation for the doctrine of *Ahimsa*—non violence against animals and human beings alike

Kıllıng anımals for food was prohıbıted ın Rgved Any person committıng such an act ıs called *Yatudhan*

> The 'Yatudhan who fills himself with the flesh of man and he who fills himself with the flesh of horses or of other anımals and he who steals the mılk of cow—Lord cut off their heads with thy flame
> (*Rgved* 10 87 16)

Anımals are also prevented from being killed ın *Yajurved* which also states that service to anımals ıs a heavenly activity

> No person should kill anımals helpful to all and by serv ıng them one should obtain heaven
> (*Yajurved* 13 47)

Not only have admonishments about kıllıng anımals been men tioned ın Vedas but even the King ıs advised to punish any ındı vidual who kills the anımals

> O King ! You should never kill anımals lılke bullucks useful for agriculture or like cows which give us mılk and all other helpful anımals and must punish those who kill or do harm for such anımals
> (*Yajurved* 13 49)

Another concept of non violence ıs that of *Ahımsa* meanıng not to act ın any manner which would arrest the non violence pro gressive life of any living entity *Srımad Bhagavatam* (1 7 38) says that a cruel and wretched person who kills others for his existence deserves to be killed Such a person cannot obtain happiness ın his life neither living nor dead

> He who ınjures ınnoxious beings with a desire to give himself pleasure never finds happiness neither living nor dead
> (*Manusmrti* 5 45)

In *Narsımhapurana* killıng and roasting of birds for eating ıs considered a sın

> O Wicked man! if you roasted a bird then your bathing in sacred rivers pilgrimage worship and yajnas are use less
> (*Narsimhapurana* 13 44)

Hindus have a deep faith in the doctrine of non violence Almost all the Hindu scriptures place strong emphasis on the notion that God s grace can be had by not killing His creatures or harming His creation

> God Kesava is pleased with a person who does not harm or destroy other non speaking creatures or ani mals
> (*Visnupurana* 3 8 15)

Not eating meat in Hinduism is considered both an approp riate conduct and a duty As stated in *Manusmrti* eating meat is a great sin which cannot be washed away by performing Asvamedha Yajnas for a period of one hundred years Yajnaval kya Smriti warns of hell fire (Ghora Naraka) to those who are the killers of domesticated and protected animals

> The wicked person who kills animals which are pro- tected has to live in hell fire for the days equal to the number of hairs on the body of that animal
> (*Yajnavalkyasmrti* Acaradhyayah v 180)

By the end of Vedic and Upanisadic period Buddhism and Jain ism came into existence and the protection of animals birds and vegetation was further strengthened by the various kings prac ticing these religions These religions which arose more as a pro test against the orthodoxy and rituals of Hindu religion continued the precepts for environmental protection The Buddhist emperor Ashoka (273 236 B C) undertook various steps to safeguard the environment He promoted through public proclamations the planting and preservation of flora and fauna Pillar Edicts erected at various public places expressed his concern about the welfare of creatures plants and trees and prescribed various punishments for the killing of animals including ants squirrels and rats

IV
FLORA IN HINDU RELIGION

Since the evolution of man on this earth trees and plants have been used as food and fodder to the domesticated animals to control the wild animals and pests for their medicinal use and also for manure They have been used for vegetable oils preparation of drinks cereals vegetables and fruits They have also been used as fuel and employed in preparation of various household necessities Their use for cosmetics toys sticks beautification articles and instruments has been popular for trade They have been very useful in medicine and occupy an important rolel in nature therapy Their use in different religious functions sacrements and ceremonies has also been popular In brief the tree has been the best friend of man even in the prehistoric period and tree worship is possibly the earliest and the most prevalent form of religion.

In Hindu religion nature has been regarded as indispensable in the life of human beings It has also been considered as revered bestower of good and protector from the evils with a concept of God living in it The sense of worship that developed among the Hindus has a background of utility and spiritfulness Although a large number of people all over the world worship trees and plants for joy and happiness and for many other purposes Hindus consider trees and plants as the abode of various Gods and Goddesses Hindu society has been much aware of the fact that flora of the country has a protective power and indiscriminate destruction would result in pollution and chaos in the society Some of the plants and trees have been well known for their medicinal power for their spiritual power and some as an abode of God

As early as in the times of *Rgved* tree worship has been quite popular and universal The trees symbolized the various attributes of God to the Rgvedic seers *Rgved* regarded plants as having divine powers with one entire hymn devoted to their praise chiefly with reference to their healing properties (*Rgved* 10 97) Sacrificial implements moreover are deified In the words of Theodore Goldstucker Soma is in the Vedic Hymns the God who represents this plant and one of the most popular deities of the Vedic religion [9]

During the period of great epics and Puranas the Hindu concept of flora further expanded Trees were considered as being

animate and having life feeling happiness and sorrow In *Mahabharata* it is said

> Trees take water from the roots If they have any dis ease it is cured by sprinkling of medicines. If shows they have Rasendriya Trees are alive and they have life like others because on cutting they feel sorrow Similarly they have the feeling of happiness After cutting, a new branch comes out
> (*Mahabharata* 18 15 17)

TABLE II
Names of Tress and Plants Associated With the Gods/Goddess and Other Unseen Powers

1	Asvastha	Visnu Laksmi Ancestor Worship
2	Vata	Brahma Visnu, Sri Hari Kuber
3	Tulasi	Laksmi Visnu Ancestor Worship
4	Soma	Moon
5	Bela	Mahesvar Spirits Siva
6	Asoka	Buddha Indra
7	Amalaki	Laksmi Kartik, Fertility cult
8	Tala	Spirits Ghosts Buddha
9	Mango	Laksmi Govardhan Fertility Cult
10	Kadamba	Krishna Fertility Cult
11	Neem	Sitala Manasa Witches
12	Palasa	Brahma Gandharva
13	Pipal	Visnu, Ancestor Worship Krishna
14	Mahua	Fertility Cult
15	Semal	Fertility Cutl
16	Akh	Fertility Cult
17	Narikel	Fertility Cult
18	Fig	Visnu Rudra
19	Karpur	Moon
20	Sheora	Vandurga Laksmi
21	Sij	Sitala
22	Tamal	Krishna

The other great epic *Ramayana* also mentions the beauty and bounty of flora at various places and gives a poetic description of trees and forests It is evident that during the period of *Ramayana* trees were considered sacred and fortune bestowers

Hindus consider trees as abodes of various gods. A list of trees and plants and their association with gods is given in table II

Hindus worship many trees and it is still popularly believed that every tree has a Vriksa-devata tree deity who is worshipped with prayers and offering of water flowers sweets and encircled by sacred threads Also for Hindus the planting of a tree is a religious duty The practice of planting trees seems to be at least fifteen hundred years old as illustrated by *Matsya Purana* which lists the proper ceremoney for tree plantation.

> Clean the soil first and water it Decorate trees with garlands burn the guggula perfume in front of them and place one pitcher filled with water by the side of each tree Offer prayer and oblation and then sprinkle holy water on trees Recite hymns from the Rgveda Yajur and Sama and kindle fire After such worship the actual plantation should be celebrated He who plants even one tree goes directly to Heaven and obtains Moksha
> (Matsya Purana 59 159)

Tree plantation ceremony called Vanamahotsava has been narrated in *Varaha Purana* It is said that

> One who plants one Pipal one Neem one Bar ten flowering plants or creepers two pomogranates two oranges and five mango trees will not go to hell
> (*Varaha Purana 172 39)*

Cutting of trees and destruction of flora were considered a sinful act The belief that a god dwelt in a tree or that the tree was the spirit naturally made the cutting down of green trees an unreligious act *Padma Purana* has also stated that cutting of trees is a punishable offence and the person who indulged in cutting of trees and destoying the grass field had to go to hell (56 40-41)

Kautiliya in Arthasastra prescribes various puinishments for destroying trees and plants It says For cutting off the tender

sprouts of fruit trees or shady trees in the parks near a city a fine of six panas shall be imposed for cutting of the minor branches of the same trees twelve panas and for cutting off the big branches twenty four panas shall be levied Cutting off the trunks of the same shall be punished with the first amercement and felling shall be punished with the middlemost amercement [10]

Charak Samhita considers the destruction of forests as the most dangerous act for humanity and its welfare

> The destruction of forests is most dangerous for the nation and for human beings Vanaspasti has direct relationship with the well being of the society Due to the pollution of natural environment and the destruction of vanaspati many diseases crop up to ruin the nation Only then vanaspati with medicinal qualities may enhance the nature and cure diseases of human beings
> (*Charaka Samhita* Vimansthan 3 11)

The Hindu worship of trees and plants has been based partly on utility but mostly as a religious duty and mythology Hindu ancestors considered it their duty to save trees and in order to do that they attached to every tree a religious sanctity Gradually trees became objects of worship

V
PRADUSHANA POLLUTION AND ITS PREVENTION IN HINDU SCRIPTURES

Hindu culture and Hindu scriptures reveal a clear conception of the eco system From these a discipline of environmental ethics has developed which formulates codes of conduct (*Dharma*) and defines man s relationship to nature Hindu culture does not accord a superior status to human beings over their natural surroundings Hence their traditional attitude towards the eco-system (e g animals and birds plants and trees) has been kind and respectful

Maintaining proper sanitation was considered to be the duty of everyone and any default was a punishable offence Hindu society did not even consider it proper to throw dust on a public path Kautilya wrote

> The punishment of one eight Pana should be awarded to those who throw dust on the roads. For muddy water one fourth Pana if both are thrown the punishment should be double If latrine is thrown or caused near a temple well or pond sacred place or government building then the punishment should increase gradually by one Pana in each case For urine the punishment should be only half
> (*Kautilya, Arthasastra* 2 145)

Cremation of dead bodies and maintaining the sanitation of the human habitat was also considered inviable Certain rules were prescribed for this and anyone acting against such provisions was punished as stated below

> The person who threw inside the city the carcass of animals such as cat dog mungoose and a snake was punished with three Panas of animals such as an ass a camel a mule and a corpse he was punished with a fine of fifty Panas
> (*Kautilya, Arthasastra* 2 145)

Environmental pollution was identified in Hindu scriptures many centuries ago The *Mahabharata* says that while it takes only a few to defoliate and cause pollution the whole society may suffer from various diseases

> From pollution two types of diseases occur in human beings The first which is related with the body and the other with the mind and both are interrelated One follows the other and none exists without another Sometimes physical diseases create the mental disease and vice versa Cool warm and air—these are three virtues of the body They are called cough Pitta and Vata When they are balanced in the body it is free from diseases
> (*Mahabharata* Rajadharmanusasanparva 16 811)

Another sacred book *Visnusmrti* puts forward the use of five elements for curing pollution and the diseases due to it

> Pollution which comes from the animals and human beings is cured by moon sun and air The water polluted on roads and touched by dogs and crows could be cured by air sameway construction of bricks could be purified by the air Not only this but people who are polluted, their body is cured by soil and water If the water of the well has become dirty it could be cured by burning fire Same way water of ponds could also be purified by burning of fire
> (*Visnusmrith* 23 38-46)

This illustrates the expertise of Hindu Seers in determining the cause of pollution and the remedy They developed a method of treatment known as naturopathy which is popular even nowadays

It is also interesting to note that Hindu seers were forecasting crisis due to environmental pollution

> It seems that all stars planets moon sun air Agni and nature or directions have been polluted Seasons also appear to work against the nature Prthvi inspite of being full of its virtue has lost its rasa in all medicinal plants Medicinal plants are without original qualities and have been polluted When such pollution will occur human beings will suffer from diseases Due to pollution of weather several types of diseases will crop up and they will ruin the country Therefore collect the medicinal plants before the beginning of terrible diseases and change in the nature of Prthvi
> (*Charaka Samhita* Vimansthan 3 2)

When Charak (doyen of Ayurveda) wrote about Vikrti[1] (pollution) he wanted people to be warned of the side effects of seasons foul air and polluted water In giving details about such polution he says

> Place should be known as unwholesome when its normal colour smell taste and touch is too much affected it contains excessive moisture is troubled by reptiles violent animals mosquitos locusts flies rats owls vultures jackals etc has groves of grasses and

> creepers and a abundance of diffusing plants has a new look has fallen dried and damaged crops,smoky winds crying out of dogs and birds bewilderment and painful condition of various animals and birds the community with abondoned and destroyed virtues truthfulness modesty conduct behaviour and other merits the rivers constantly agitated and overflooded frequent occurance of meteorits thunderbolts and earthquakes fierce and crying appearnace the sun the moon and the stars with rough, coppery reddish white and cloudy appearance frequently as if filled with confusion and excitement torture crying and darkness with frequent crying sound as if seized by GUHYAKA
> (*Charak Samhita* 3 6)

Water is considered by Hindus as a powerful media of purification and also as a source of energy Sometimes just by the sprinkling of pure water in religious ceremonies it is believed purity is achieved That is why in *Rgved* prayer is offered to the deity of water

> The waters in the sky the water of rivers and water in well whose source is ocean may all these sacred waters protect me
> (*Rgved* 7 49 2)

The healing property and medicinal value of water has been universally accepted provided it is pure and free from all pollution Rivers have been considered as a source of pure water but when rivers have become polluted water should not be used Charaka says

> The rivers having water polluted with soil and faeces insects snakes and rats and carrying rain water aggravate all dosas Slimy having insects impure full of leaves moss and mud having abnormal colour and taste viscous and foul smelling water is not wholesome
> (*Charaka Samhita* sutrasthanam 27 213 215)

When polluted water and pure water were the point of discus

sion of ancient Indian thinkers they were aware of the reasons for the polluted water Therefore Manu advised

> One should not cause urine stool cough in the water Anything which is mixed with these unpious objects blood and poison should not be thrown into water
> (*Manusmrti* 4 56)

When Charak wrote about Vikrti[11] (pollution) and diseases he mentioned air pollution specifically as a cause of so many diseases

> The polluted air is mixed with bad elements The air which is against the virtues of season with full of mois ture speedy hard icy cool hot dry harmful terribly roaring, colliding from two or three sides badsmelling oily full of dirt smoke sand and steam creates disea ses in body and is polluted
> (*Charaka Samhita* Vimanasthana 3 6(1))

Hindus were also cautious about those activities which were detrimental in any way to the quality of the environment The rivers which are gradually being polluted by the civic disposal and the refuge of the industrial establishments in the modern cities are considered by Hindus as sacred and respectable Such dis posal has been prohibited in Hindu society since the ages

> One should not perform these 14 acts near the holy waters of river Ganga i e remove excrement brushing and gargling, removing cerumen from body throwing hairs dry garlands playing in water taking donations performing sex attachment with other sacred places praising other holy places washing clothes throwing dirty clothes thumping water and swimming
> (*Prayascitta Tatva* 1 535)

A similar view has been expressed in *Visnu Purana*

> One should not cause excrement in ploughed field land having crops dwelling places of cows public paths sacred places like rivers water on the banks of a pond or in graveyard
> (*Visnu Purana* 3 11 11 12)

Persons doing such unsocial activities and engaging in acts affecting the environment were cursed by the religion

> A person who is engaged in killing creatures pollut ing wells and ponds and tanks and destroying gard ens certainly goes to hell
> (*Padmapurana* Bhoomikhanda 96 7-8)

Through these and other injunctions a system of *Maryada* (code of conduct) developed in Hindu religion which included various norms that were prescribed for not only harming animals and birds but also to protect and preserve the environment

VI
HINDU RELIGION AND THE ECOLOGICAL CRISIS CONCLUDING OBSERVATIONS

In previous sections we have discussed how the Hindu reli gion enshrined a respect for nature and the concept of environ mental harmony and conservation through its scriptures religious codes and mythologies as narrated in Vedas Upanishads great epics and Puranas It is obvious that the Hindu Rishis of the Vedic and the Upanisadic era perceived the value of maintaining a har monious relationship between the needs of man and the spectac ular diversity of the universe To them nature was not only the mother that sustained their life it was the abode of divinity They did not believe that man s role on earth was to exploit nature to his own selfish purpose Nor did they subscribe to the prevailing western world view that the true end of man was essentially to dominate and control nature by all possible means On the con trary sanctity of life to them included not only the effort to seek salvation but to seek it by developing a sacred attitude towards the spiritual significance of nature Man in Hindu culture was instructed to maintain harmony with nature and to show rever ence for the presence of divinity in nature Consequently a Hindu has not been at war with nature

If such has been the tradition philosophy and ideology of Hindu religion what then are the reasons behind the present state of envi ronmental crisis? As we have seen our ethical and moral beliefs

and our values influence our behaviour towards others includ ing our relationship with all creatures and plant life If for some reason, these noble values become displaced by other beliefs which are either thrust upon the society or transplanted from another culture through invasion, then the faith of the masses in the ear lier cultural tradition is shaken As the foreign culture language and system of administration slowly takes root and penetrates all levels of society and as appropriate answers and leadership are not forthcoming from the religious leaders and Brahmans it is only natural for the masses to become more inward looking and self centred Under such circumstances religious values which provide for environmental protection do not retain a high priority because people have to worry about life and freedom hence respect for nature is replaced by the worship of idols and other supposedly supernatural powers It seems that is what happened in India during the 700 years of foreign cultural domination The ancient educational system which taught respect for nature and reasons for its preservation was no longer available On the other hand the imported culture was unable to subsume the ancient Hindu religion consequently a conflict continued between the two value systems The situation became more complex when in addition to the Muslim culture the British introduced Western culture and its values While it is too easy to blame these external forces for the change in attitudes of Hindus towards nature nevertheless it is a fact that Hindu religion itself was unable to protect and preserve the ancient values which encouraged respect and due regard to God s creation By the middle of the twentieth century one could detect a trend towards the obsession with materialism consumption and consumerism Was it not possible for the religion to prepare man to control his aggressive competitive and possessive individualism which gave rise to these exploitative tendencies? Why was the concept of divinity in nature emphasized through various incarnations of God and described by the Hindu patron saint of the environment Dattatreya not maintained over the centuries? We do not attempt to answer these questions given the scope of this essay[12] However it must be stated that the level of environmental exploitation and degradation in India where Hindu religion and culture dominates has gone beyond acceptable limits One step towards arresting this process is to rekindle the ancient respect for nature as enunciated by God Dattatreya

In some Puranas Dattatreya appears as a single deity with three heads representing the Hindu Trinity and with six arms bearing several attributes of the Trinity the rosary and waterpot of Brahma the counch and discus of Visnu and the trident and drum of Siva He is accompanied by four dogs of different colours representing the four Vedas and a bull representing *Dharma* In *Srimad Bhagavatam* it is mentioned that Dattatreya received education and wisdom directly from 24 elements of nature and creation These 24 elements are Pingala boa arrowmaker Madhuker woodpecker virgin earth water fire air sky moon sun child sea insect elephant deer fish pigeon, snale honey extracter spider and butterfly Dattatreya has accepted these 24 elements as his teachers [13] No doubt among various Hindu deities Dattatreya personifies the necessity of treating nature with respect and He took upon himself to protect and conserve the environment Thus Lord Dattatreya is the patron-saint and presiding deity of the environment for Hindus

Hindu culture in ancient and medieval times provided a system of moral guidelines towards environmental preservation and conservation Environmental ethics as propounded by ancient Hindu scriptures and the seers was practised not only by common man but even by rulers and kings They observed these fundamentals sometimes as religious duties often as rules of administration or obligation for law and order but either way these principles were properly knitted with the Hindu way of life In Hindu culture a humanbeing is authorized to use natural resources but has no divine power of control and dominion over nature and its elements Hence from the perspective of Hindu culture abuse and exploitation of nature for selfish gain is unjust and sacrilegious

In the context of India it is evident to us that today the country suffers from the absence of a coherent national environmental doctrine which can provide a realistic account of the impact of growing urban population (due to an accelerated flight from the land) coupled with the values of industrialization on the already over taxed environment of the country Certain questions may be raised what is India s environmental doctrine and how is it manifested in governmental policies programs as well as in educational efforts? The absence of a nationally formulated doctrine having an overview of the country's needs the aspirations of its populations perceived requirements of the future generations and the

goal of living in the community of nations with dignity has created an intellectual and managerial gap which cannot be filled easily through transplanting concepts borrowed from abroad The doctrine will have to be based on the cherished values that Indian society has continued to profess over the centuries One will have to go back to *Vedas Upanisads* edicts from Emperor Ashoka and similar sources to trace and retrieve the essence of environmental protection as enunciated by Hindu sages Our ancient scriptures have stressed that man and nature need to live in close harmony and plants and animals should be the objects of unlimited kindness and benevolence since they make no demand for their sustenance We have been warned in *Charak Samhita* that when air, water and other elements of nature are polluted, seasons start working against their routines or cycles and vegetation gradually begins to ruin this is most dangerous for both the nation and human beings Thus one can again strengthen the nation s resolve to protect and conserve the environment by drawing upon the writings and admonitions of ancient sayings We are not for a moment saying that one should reverse the process of modernization to preserve the environment What is being emphasized is that in order to build a national environmental conscience one should draw upon those religious values and beliefs which have proven to be timeless

Hindu religion (including other religions of India) can be of great help in transforming society from its current preoccuoption with materialism and consumerism to a *conserver socierty* Various laws enacted for environmental protection[14] can be strengthened by a moral awakening Religion can exert a unique moral leadership among its followers particularly with respect to strengthening man s harmony with nature It is our view that even in a secular state like India there is an important conservation role for religion to play in overcoming the environmental crisis

REFERENCES

1 Lynn White Jr "The Historical Roots of Our Ecologic Crisis in *Science* 155 (March 1967) reprinted in Crisis eds. R M Irving and G B Priddle (Tornoto 1971) 12

2. *Ibid* 217

3 See for example, the following statement by Thomas S.Derr

> even if Christian doctrine had produced technological cuture and its environmental troubles one would be at a loss to understand the absence of the same result in equally Christian Eastern Europe And conversely if ecological disaster is a particularly Christian habit how can one explain the disasters non-Christian cultures have visited upon their environments? Primitive cultures Oriental cultures classical cultures—all show examples of human dominance over nature which has led to ecological catastrophe Overgrezing, deforestation and sim ilar errors of sufficient magnitude to destroy civilizations have been committed by Egyptians Assyrians Romans Nortn Africans Per sians Indians Aztecs and even Buddhists who are foolishly sup-posed by some Western admirers to be immune from this sort of thing

Thomas S Derr Religion s Responsibility for the Ecological Crisis An Argu ment Run Amok *World View* 18 No 1(1975) 43

4 *Ibid* 43
5 This essay draws from our book *Environmental Crisis and Hindu Religion* co authored by O P Dwivedi and B N Tiwari New Delhi Gitanjali Publishing House 1987
6 Leonard J Weber *Who Shall Live?* (New York Paulist Press 1976) 41 42
7 K W Morgan *The Religon of the Hindus* (New York Ronald 1943) 102
8 Arnold J Toynbee *Change and Habit* (London Oxford University Press 1966) 171
9 Theodore Goldstucker quoted in Maurice Bloomfield, *The Religion of the Vedas* (New York Ams Press 1969) 78
10 *Kautilya Arthasastra* ed R Shamasastry Mysore 1967 Book III Chapter 19 Verse 197 p 224
11 The term *Vikrti* has several meanings including voluntary or involuntary change in the environment which then affects the health of human beings and other creatures
12 For answers to these questions see O P Dwivedi and B N Tiwari *Environ mental Crisis and Hindu Religion* (New Delhi Gitanjali Publishing House 1987)
13 *Srimad Bhagavatam* 11 7 Verse 32 34
14 For an analysis of India s response to environmental problems and legal mech anisms introduced by the federal and state governments see O P Dwivedi Environmental Regulations in India *The Environmental Professional* 7 (1985) 121 27

6

BUDDHISM AND THE ECOLOGICAL CRISIS

Shiva Shanker Tripathi

Buddhism is a western term equivalent to Buddha Dharma in the East Dharma (in pali Dhama) is a Sanskrit word of several meanings but in Buddhism it means the teaching which sprang from the Enlightment of the Buddha who was a historical person in North India in the latter part of the sixth century B C The path of enlightment shown by Buddha developed as a system of philosophy and ethics and later came to be known as Buddhims Today Buddhism is practiced as a philosophy of life [1]

Buddhism despite its enormous system of thought and doctrine is essentialy the way to the same enlightment The teachings of Buddhism to the layman concentrate on ethics and the basic principles of moral philosophy with Karma and action reaction supplying the sanction for right living in place of the will of an Almighty God If these principles of right living are abused they will endanger all mankind will be endanged Wholeness achieved by the awakening and the enlightment is the goal of the Buddhist path [2]

Buddhism when considered as a religion is usually described with an Absolute God and a body of priests To summarise the vast field of Buddhism seven principles need to be considered

1 The *Buddha* is Buddhism is the wisdom achieved by enlightment is the sole purpose of the study of all morality and the sole end of all progress
2 All is Mind-only' and all in our relative world is finally seen to be falsely imagined
3 There is no self in man however spelt or described which is unchanging and his alone The self or soul exists as a convenient concept to describe an ever-changing

bundle of charactenstics each the product of innumerable past causes wihch moves in the illusion of time towards Nirvana

4 All things all men and all events are inter related and inter-diffused

5 Causality (cause and effect) replace the cosmic force affecting each man s destiny

6 The way of Buddhism is the Middle way between all extremes a sweet reasonableness which avoids fantacisim and laziness with equal care and marches onward without haste

7 Each man in the end will attain the awakening reached by the All-enlightened one Look within thou art Buddha [3]

Buddha can be deemed as the greatest of all humanists and his path the most sensitive of all paths leading to the reduction of human agonies of all kinds Buddhism insists on self reliance and teaches peopple to pursue knowledge and practice essential virtues such as friendship compassion non violence love and service to the people In othrer words it may also be considered as a form of religion without any complicated and unintelligible rituals It suggests a way to conceive the fundamental unity of all beings and provides an effective expression for such a feeling so that humanity has a common bond and a common end Buddha tells us Self is the Lord of self What other self should there be? By self control a man is a rare help to him [4]

I

As a matter of fact according to Buddhism nothing in this world is ever existing, and so everyone should endeavour to obtain the *gamini* (impermanent) and seek for the eternal Truth five *Dukkha nirodh patipada* and four truths Such is the path which may lead peole to the cessation of all sufferings This Ariyasaccame consists of the *Atthangika Magga* (Eight fold practices) *Samma dithhi* (Right understanding) *Samma Sankalpa* (Right intention) *Samma Vaca* (Right speech) *Samma Kammanta* (Right action) *Samma Ajiva* (Right living) *Samma vayam* (Right effort) *Samma Sati* (Right

mindfulness) and *Samma-Samadhi* (Right-concentration).5
The foundation of Buddhism consists of three main laws

1 The law of causation
2 The law of theory of Kamma
3 The law of Non Soul theory

The Law of Causation (paticcasamuppada Pratityasamutpada)
The Law of Causation is one of the fundamental teachings of Buddhism This law was discovered when Buddha attained full enlightment under *Bodhi Vrksa* in the night The Law of causation meant that an existence full of repeated sufferings and miseries is dependent on certain causes and conditions and not upon God the creator Buddha emphatically established a real truth which interprets his theory of causation beings are never constituents of eternal substances like prakriti and are not depended on eter nally existing atoms of ions (*anu paramanu*) an unchangeable and imperishable soul accidents without any cause or ultimately on an unalterably fixed series of existences which we may call the *Niyata* This law of causation surpassed all philosophical thoughts prevalent in the sixth century Buddhism established the theory that the phenomenal world determined or deteriorated under the unavoidable law of causaiton and effect which operated on a person at every moment (Ksanika) and so the change in every human being is momentary In other words all living beings and other worldly objects are always in a state of continuous flow

Theory of Kamma
In his teachings Buddha has emphatically accepted the equal sanctity of human beings by explaining that since there is no dis- tinctiuon by origin among trees shrubs insects reptiles, and birds there should not be superiority of inferiority by birth among all species including human beings.[6] This is why he ethically pro- pounded the theory of Kamma
The conception of karma in Buddhism is quite unique Accord ing to the laws of causation, beings are always in a state of con tinuous flux and so are their five ingredients—*Rupa* (the material elemental) *Vedena* (mental state consisting of feelings) Sanna (per ception) *Sankhara* (impressions) and *Vinana* the knowledge derived through the sense-organs) How then is it conceivable

to say that beings reap the fruits of their action? Thus the Buddhist theory of Kamma is linked up with their doctrine of momentariness the *Ksanikatva* related to the law of causation According to Buddhist philosopphy the all-objects of this world are fruits of Karma On deeds depends the world likewise on deeds depend the men of the world—beings were linked up with their past deeds like the king pin of the moving chariot[7] It is due to one s profession that one was called a cultivator a wrestler a priest or a king, thus no one can claim by birth superiority in society[8]

Buddha professed that wisemen at every step consider whether actions and deeds are good or bad because by their virtue all beings are surrounded by transitory world lustres or agonies according to circumstances Because the phenomenal word has no real existence to the unenlightened certain causes and conditions (*heter Pratyaya*) make a thing appear to exist like waves on the sea As waves are not different from the sea Yet the common man differentiates them so there are no individuals though to the unenlightment different individuals appear to exist on account of certain causes and conditions (*Pratity a samutpada*)[9]

The theory of Kamma may be defined as interdependent to the doctrine of momentariness (*Ksanikatva*) as well as to the law of causion Because of the non-existence of the unclear permanent self if a person performed an act he may be changed by the time he was embossomed for reaping the fruits Suffering is the consequence of that which is impermanent and nonsubstantial As soon as one believes that he has satisfied himself or fulfilled his desires conditions change so that a new set of desires drive him onward inhis incessant quest to quench his thirst He suffers and will continue to suffer incontinual rebirth as long as he volitionally generates actions that call for Kammic retribution[10]

The Theory of Non Soul (Anatta)

Non Soul or Non Self or Non Age is the only real specific doctrine with which the entire Buddhist structure stands or falls Except for the doctrine of Non self the remaining other doctrines may more or less be traced in other prevailing Hindu or Jain religious traditions at the time Buddhism is renowned as *Anatta Vadi* because of the fact that only Buddha clearly and unreservedly taught the Non Soul theory Buddha regarded the Self identical with the material constituents of the body which being

impermanent it is said, 'Whatever there is of corporeality feeling, perception, mental formation and consciousness whether past present or future one s own or external gross or subtle, lofty or low far or near there one should understand according to reality and true wisdom This does not belong to me this am I not this is not my ego In anoher discourse Buddha preached

> What do you think O Monks' Is corporeality (*rupa*) permanent or impermanent? Impermanent O vener able one Are feeling (*vedana*) perception (*sanna*) mental formations (*sankhar*) and consciousness (*vinnana*) per manent or impermanent? Impermanent O venerable one
>
> But what is impermanent is it something pleasant or miserable? something miserable O venerable one But of that which is impermanent miserable and subject to change could one rightly say this belongs to me this am I this is my ego? No O venerable one
>
> all these give ingredients *rupa vedana sanna sankhara* and *vinnana* are impermenant and in union of these elements which forms the living soul (*atta*) has not sanc tity Thus these are selfless [11]

The union of five ingredients listed above to form the body take place by the law of Causation (*Paticcasamuppad Pratitya Samutpad*) not by the Creator (*Isvara*) The proess may be described as fol lows a tree growing in the forest puts forth flowers and then seeds which fall to the earth in order to grow again provided the cause and conditions essential for the new growth are applicable

II
THE VIEW OF EQUAL SANCTITY TOWARDS BEING

When Mahabrahma knew the benedictory thoughts of the Enlightened one he rushed to him and offered prayers to prach the dhamma (*dharma*) the doctrine of truth He solicited "O sorrow less Enlightened one, you behold these glorious beings and show the path of getting rid of all miseries and sorrow [12] Buddhism

is a doctrine of mass benediction preached by Buddha. The eight fold path taught by Buddha stresses right livelihood (*Samma-ajiva*) which means abstaining from a livelihood that brings harm to other beings intoxication deceit treachery soothsaying, etc[13] Buddhism emphasized the equal sanctity of all beings It has preached about humanity universal love and abstaining from harming fellow beings Citing the example of a mother Buddha said "As she would be very good towards her only child her well beloved son so too ye should be very good towards all creatures every where and everyone [14]

Buddhism the interpreter of Non Violence doctrine denotes very clearly how and why man should not indulge in violence or harming other beings because All are afraid of the rod (Punish ment) all fear from death Taking onself as the example one shall not strike shall not let strike All are afraid of the rod life is dear to all Taking onself as the example one shall not strike shall not let others strike One who strikes with a rod on beings that are longing for happiness if such a person seeks happiness will not secure happiness after death One who does not strike with a rod on beings that are longing for happiness such a person will secure happiness after death Speak not any harsh word if spoken to he may speak it back [15]

In a discussion Buddha and Katadanta brahman (Tathagat by an instance) have preached a non violence doctrine saying that religious sacrifices may not be performed with the act of slaughter as king Mahavijta did in the Pauranika age Further he narrated No slaughter of cows took place neither of the nanny goats nor of the sheeps and no other animals were killed What to say of living beings no act of cuting the trees was done in order to erect the post (*yupa stambha*) for oblation performance [16] In Buddhistic comprehension there never was any distinction among human beings and other species as well as even amongst human beings If there have had never been any distinction among trees shrubs insects reptiles birds then why should there be a distinction among human beings It is through action deed or profession that differentiation arises as *Kassaka* (Cultivaor) *Sippika* (Crafts man) *Vanija* (Traders) and *Yajaka* (Officiating priest) etc [17]

III
CONCEPT OF NATURE

The home of Buddhism is India Literary writings shows how

the Indian thinkers had placed themselves in their relation to nature in order to search for the mysterious enigmatical cousanguinities between the states of the surrounding world Rsis and aesthetics had been observing in nature the upheard secret allocation and procuring afflatus from its aesthetical influences of the ages The same philosophical idea pervades in Hindu thought Buddhism was nurtured by the ideas views thoughts and morals of the contemporary vedic scriptures In truth it is coherent with the thoughts and noble ideas of the seers which are preserved in Vedas Brahmanas Upanisadas etc Buddha himself obtained in spiration from the occult beauty of Nature and expresses his keen appreciation

> I saw in the lap of a forest among the pleasing region of the earth a river flowing, white pious and pleasant shore of the stream attracted by heart I decided to be most appropriate place of calmness where I may indulge myself in spiritual meditation and obtained the realm of truth as the life is full of miseries sorrows and agonies Thus I reached in the state of Enlight ment Bodhi This is because the banks of the rivers peaceful sea a valley at the foot of the mountain green forests have had pleasant seats for the ancient medit ators likewise our Buddhist Bhikkhu always craved for the opportunity to live there at areas where his soul took pleasures There he in a state of tranquility pondered and sought the easiest way for the goodness of human beings Whan at the night in lonely forest god rains elephants roar Bhikku in hills s cave sits rapt in raptur ous reverie contemplates it to be the only greater bliss bestowed upon men than all The banks of the rivers where garlands of woodland blossoms bright with var ious ranks Bhikku sits nearly the same rapt in raptur ous reverie considers it to be only higher bliss bestowed upon men than all others [18]

The company of birds animals and beasts has also been consid ered to be pleasant The sweetest melody of birds at the dawn of the day made him anxious to hear the echoing of eternal songs The free fearless movements of the beast as well as other animals

have been the cause of enthusiasm for him. By virue of this alone Bhikkhu meditated in the forest Beautiful necked beautifully created beautiful beaked and beautiful plummaged birds echoing with their sweet melody will give you pleasures The fragments of the forest where the garland of Karare flowers are spread and are pleasing due to the elephats-roar such mountains are much pleasant to me Further the Bhikku consoling his heart poured out his inner craving you have always been urging O my heart! that those who meditate in the forest in caves of mountaions for him the bright plummaged of the air being greeted by the thundering roars of clouds do bestow pleasures![19] Happily hailing his heart he says I will bathe my body in hallows of the hills where cool water lies and then I will roam alone in blossoming cool forest I sitting on the mountain s top will burst the falling mists of ignorance while the wind blows its cook fragrance touches my brows [20]

Our Vedic Rsis sought under the shade of beautiful groves of blossomed trees or in the caves of hills or on the highest summits of mountains for solutions to the problems related to the welfare of humanity in the same way Buddhist Bhikkhus inspired by the mountainous landscapes harmonious sceneries of green trees and melodious songs of clouds lived in mountain caves and under green trees seeking a way for man to act for humanity

O! When will (break above my head)
The purple storm-cloud of the rains
And with fresh torrents of drench my rainment in
the woods
Where in I went my way
Along the path the seers have trod before
Yea when shall this thing come to be?[21]

God rains as if a most sweet melody
small hermitage of mine is well roofed
I snugly dewll there in heartedly I am
steadfaset and at peace So now if it
pleases you to rain God may rain [22]

Inspired by nature s geniality Bhikkhus enthusiastically sought the path of purity of morality of universal humanity by deep meditation and always craved to dwell among the mountainous landscapes

"The mountainous land where clear waters be huge rocks scat tered blackfaced apes and timid deer haunted and the moss-guarded pools bright with silvery blossoms Such are the areas where in my heart takes pleasures [23] The Bhikkus have always dwelled near the mountain side listening to the storm-cloud s ben eath the limitless sky and also at the shore of rivers or on the side of a cascade

> When in the sky storm cloud s drum thunders and the pathways of the birds on all sides become thick due to heavy rains Bhikku sits in hillcaves, rapt in rapturous reverie considers this to be no higher bliss bestowed upon man than this [24]
>
> The rocky heights with dark blue clouds where lie many tarns of crystal clear cool waters and the slopes covered bedecked of indragops (Herd of Indra) are the areas where in my soul goes into raptures [25]
>
> When the God rains on the four inches of grass I will be seated in the mountainous budding woods as a tree like cloud in a state of happiness I will be seated 0' my heart on the rocky grassed couch which shall be deemed like tenerous cotton for me [26]

IV
MEANS OF PURIFICATION IN BUDDHISM

In Buddhism there are certain aesthetic practices called Means of Purification Buddha recommended as a help to cultivate con tendedness renunciation effiacy desire and inclination that may observe one or more for a shorter or longer period of time The monk training himself in morality should take upon himself the Means of Purification in order to effect those virtues through which the purity of morality will become accomplished That is absence of needs contendedness austerity detachment energy moderation etc

> Without doubt O monks it is a great advantage to dwell in the forest as a hermit to collect alms to make one s robes from picked up rags to be satisfied

It is compulsory for every newly ordained monk, immediately after his being admitted to the order (Sangh), that he be contented with whatever robes alms-food dwelling, and medicine he gets Buddha has suggested certain medicines prepared from the plants—mand barks of trees—*Neema, Kutaja myrobalan* etc, and also to use leaves of the trees to get rid of the illness[27] The life of monks is dependent to ther collected alms as food as dwelling on the root of the tree Monks are advised to (1) Live under a tree (rukkha milikanga) (2) Live in the forest (arannikanga), (3) Live in the open air (abbhokasikanga)

V
BUDDHISM AND THE ENVIRONMENTAL CRISIS

We are living amidst ecological calamities and environmental crisis because we have agonized our mother earth trodden dense forests the realm of tranquilness forbidden water the first and life-giver to all beings int he universe and injured our goodness rivers in order to obtain wordly lustful gaieties

We have become disinclined to pursue our peaceseeker's saying and the shown path Indian culture evokes the glorious purposes of human life —Dharma Artha Kama and Moksa Man is spiritually born to endeavour for four (fatalities) respectively one after the other Dhrama conveys us to understand conduct duty right morality and lastly religion In other words it may be defined as religious moral and social duty which are to be performed indispensably by every dweller of society In Hinduism Buddhism and Jainism, we know how the objects of nature can be protected how practises against nature are objectionable and even how religious sanctions have been prescribed against the act of indiscrimination Religious ethics or principles now a-days are interpreted according to how they can fulfill our craving selfish desirés and miseries are being invited by us Self-concentration is so deeply rooted in our minds that we never contemplate the sayings of our ancestors who pondered over the problems of humanity and environmental harmonies while seated beneath the blossomy groves of the mountainous-landscapes They always have preached the need to lessen one s cravings Desires are the root of suffering (*tanham dukkhassa sambhavani*)

As man occupied the highest and noblest place among the animals, in the same way, the tree is regarded as the highest and noblest production of the vegetable kingdom The trees and their grandeur as forests and their mysterious forms of life suggested to us that they are the abodes of departed spirits or of existing agencies of the creator Indeed as there is no object in nature that adds so much to beauty they may be proclaimed as the esentialo constituent in the beauty of a landscape Trees have frequently been identified with gods This is why in Indian mythology trees are regarded as pious objects and are not to be cut or harmed at any cost

That Buddhism sprang from under the root of a tree is affirmed by scholars of history and have had obtained a venerated place in Buddhism Siddhartha s birth-spot was the pleasant grove of Sal Asoka and Plaksha trees renowned as Lumbini situated amidst the two cities of Kapilvastu and Devadah[28] Siddharath, after a long days penance attained Enlightment under a Peepal tree which henceforth was called Bodhi or Bo-tree Thus he became Enlightened Awakened or Buddha for then he struck upon the truth underlying the appearance of the phenomenal universe and his mind became emanicipated in every respect The place of his demise is said to have been a grove of a couple of Sal trees at Upavatta in Kushinara[29] Buddha after being enlightened first took rice milk under the tree offered by Sujata[30] and also his first discourse was delivered under the tree Thus we may say that the tree is one of the mystic tokens of Buddhists Messiahship This is because trees are regarded as bliss-bestower to meditators

Tree cult has obtained a precedency in Indian mythical observations since the Harappan era From ancient times priests in India have maintained groves of flowlsering trees at temple sites and the blossoms are used in religious rituals Certain trees and flowers were thought to symbolize duties or to possess qualities which could enhance man s spiritual life Planting a tree was an act of piety

Such was the second Bo-tree under which Gautama the Buddha attained perfect knowlege There is a legend that in third century B C before his conversion to Buddhism the great Asoka burned this sacred wild fig gree and it was miraculously reborn from its own ashes In seventh century A d a cutting from this tree was the greatest gift the Indian king could send to the emperor of

China another mighty Indian tree the Banyan tree which marvelously creates the effect of an arbor by sending many shoots down from its lower branches is a holy tree to the Hindus[31] It is the most sacred of trees with the Buddhists who say it was under this tree that Gautama slept and dreamed that his bed was the whole earth and the Himalaya mountains his pillow while his left arm reached to the Eastern ocean his right to the Western ocean and his feet to the great South sea This dream he interpreted to mean that he would seen become a Budddha A branch of the tree was sent to Sri Lanka (Ceylon) in the year 250 B C. by Asoka—to the city of Anuradhapoor—together with certain relics of Gautma (his collar bone begging-dish etc) and it flourishes there even now as the Bo-Tree For more than twenty centuries it had been an object of the profound veneration to the people and particularly to the pilgrims in their annual visits to the ruins of the city[32]

In the Buddhist country Sri Lanka this tree is named as Bogaha or God tree the object of appropriation for every inhabitant of the country Historian Knox has said of the tree

> I shall mention the one tree more as famous and highly set by as any of the rest if not more thought it bears no fruit the benefit consisting chiefly in the holiness of it This tree they call Bo gauhah we the God tree It is very great and spreading, the leaves always shake like an asp They have a great veneration for these trees worshipping them upon a tradition that Buddha a great god among them when he was upon the earth did use to sit under this kind of trees There are many of these which they plant all the land over and have more care of those of any other They have round about them like a key sweep often under them to keep them clean they light lamps and set up their images under them and a stone table is laid under some of them to lay their sacrifices on they set them everywhere in towns and highways where any convenient places are they serve also for shade to travellers they will also set them in meneoriats of persons deceased to wit, there where their bodies were burnt It is religious also to sweep under the Bogauhah or God tree and keep it

> clean. It is held meritorious to plant them which they say, he that does shall die within a short time after and go to heaven. But the oldest men only that are nearest death in the course of nature do plant them and none else the younger short desiring to live a little longer in this world before they go to the other[33]

The Pali Canon *Mahavamsa* consists of a story about the astound ing miracles and unearthy functions of this Bo-Bogauhaha or God tree When it was brought to Ceylon 'The Bo-tree reached this land at the port of Jambukolo the universally beloved monarch Deva nampiyatisso having by his communication with Sumano Saman ero ascertained the (approaching) and from the first day of the maggasiro in his anxiety to prepare for its reception—having with the greatest zeal applied himself to the decoration of the high road from the northern gate of Anurdhapur to Jambukolo[34]— On the south-eastern branch a fruit manifested itself and ripened in the utmost perfection The theory taking up that fruit as it feels gave it to the king to plant it The monarch planted it in a golden vase filled with odoriferous soil which was prepared by the Mohasano While they were all still gazing at it eight sprouting shoots were prdouced and became vigorous plants four cubits high each The king seeing these vigorous Bo trees delighted with astonishment made an offering of and invested them with white canopy (of sov ereignty) [35] All these eight were planted at diffefrent places—Kambukolopatana Brahma Tiwako Thuporamo Issarassmanka vihero Pattama Chetiyo Chetiyo mountain vichers kachharagoms and chandanagams

> Thus this Bo-Tree monarch of the forest endowed with miraculous powers has stood for ages in the delight ful Mahamego garden in the Lanka promoting the spir itual welfare of the inhabitants of Lanka and the propagation of the true religion [36]

Thus in Buddhist mythology it seems to be an established fact that the Fig tree has been like a roof where great Gautama the preacher obtained the blissful inspiration which showed him the path to protect humanity There are several instances in the scrip-tures where trees have been mentioned as holy venerable veget

ables and are not to be harmed The great Buddha has laid down religious sanctions against the indiscriminate use of trees and plants In a Jataka Akhyana a story is thus narrated 'There was an old Bhaddasala tree It was worshipped and regarded as a god dwelling place Once a king wanted to cut it down to make use of its thick wood for this new palace under construction Bhad dasala was struck with wonder to imagine his act said—I have passed sixty thousand years at this place getting propitiations and offerings I have been named as Bhaddasala None of your predecessors ever injured even my branches or leaves They always worshipped so you please do also Ultimately the king gave up his idea of cutting the tree [37]

> Even the branch of the tree must never be cut where beneath the shade I have ever sheltered taken rest or slept Malicious concept for companion is crime [38]

> the act of instigation which you do 0 my heart to indulge me again is unstable and impermanent world is only the parable as one having planted trees to get fruits suggests him to cut that down at the root Does he desire so? Never [39]

It is clearly mentioned in several scriptures that in the trees there live different Gods There are some peculiarities too We know the widespreading Banyan tree provides shelter to many a tired tra veller This tree is planted and nursed with great care This is called a fig tree too and has been worshipped through the ages It is regarded as the incarnation of God Vishnu Likewise the *Palasa* tree has attained respect as the incarnation of God Brahma The Fit tree is one of the three most respected—that is Peepal Bara (Banyan) and Goolar trees Beneath the comfortable shade of these trees Gods Goddesses men and animals disport themselves and talk with each other in sacred themes It is said that one should worship *Palasa* because God therein would bestow bliss and wealth Easily visible from a very distance on the summit of mountainous region which is the dwelling place of Gods I wor ship this Palasa tree and the Gods therein, so that I may get wealth [40] Further it is said Ahead to the Tindu tree there is another tree of Pakara which has stored immense trasures at its

root as the result of oblations performed previously That treasure is heirless Go and obtain by digging-up the same '[41]

Asoka on conversion to Buddhism, propagated the Buddha s doctrine of non violence and humility as well as adopting the same as state policy This is the why Asokan Pillars bear several inscriptions regarding non-violence and the planting of trees and other vegetation beneficial both to men and animals That two designs have been cherished by Priyadassi—one regarding men and the other relatingto animals—that everywhere some vegetable, root and fruit trees shall be cultivated and that on the roads a well shall be dug and trees planed to give enjoyment for both men and animals '[42] One of the Junnar Buddhist cave inscriptions records the investment of the income of a field at Vactalika for planting Karanja tree and of another field for planting banyan trees by the lay worshipper Aduthuma the Saka [43]

Several instances in Buddhist's canons reveal religious sanctions that have been prescribed to plant and protect trees

> In the regime of King Vissasena at Varanasi there was a Royal garden well guarded in the protection of skilled gardener appointed by the administration. One day the gardener desirous of participating in a function organized in the city requested the monekys (who were always dwelling near the garden) to look after the plants and water them The monkeys accepted the task they began to water the plants After doing so they in order to know wnether the plants are being coagulated with roots or not began to pull them up by the roots Buddha passing by the garden saw the act of the monkeys and asked them not to do so for in this way the plants will go to the state of dryness Why do you do so? The monkeys replied—What is the way then to know whether plants are taking roots or not? Bodhisattva was amazed at their view [44]

In fact trees and plants have a very important place in the social life of India as well as in other countries where Buddhism is practiced due to the fact that where a tree is propogated usually there is a mythical apprehension associated with a higher or folk god or a defiled saint or any other socio-religious personality Of course

it is earth the mother who makes nature bring forth All wordly things emanate from her The flowers pleased the Gods and beautified the lovers From the scene of Chhandant Jataka occupying an architect of Sanchi gateway down to the epochs of Rajput paintings the trees have offered graceful surroundings of a theme transcendental or romantic '[45] The folk god dwelling in the Margosa (*Neem*) tree allowed the thief to run away in order to protect the tree because in those days criminals were punished by the sake of the Margosa branches or by hanging them there with the tree [46] As a whole it may be stated that for human beings to live a life of prosperity, full of pleasure they must assume the essential duty not to harm nature which is the only source of every gaiety 'The mountains like series battlements of palaces swhere re-echoes the elephants cries those are the braes where in soul of mine takes pleasures '[47]

Buddha the great was born under the blossomy grove of Asoka and Sala trees obtained enlightenment under the Bodhi tree and preached his first sermon under the tree thus trees and groves are the most pious and inspiring objects for the Bhikkhus in order to contemplate the problems related to the goodness of humanity They always craved the opportunity to have nature relationship

> Those fragments of the forests swhere the garlands of kareri flowers are spred and are pleasing due to the elephant roar such mountains are much pleasant to me [48]
>
> Beyond the Ambatak garden having uprooted the all yearnings Bhaddiya the fortunate sets happily rapt in deep meditation now in wild woodlands [49]
>
> The mountainous landscapes like the colour of Umma flos wer and like the sky covered with blue black clouds and diffused with the herds of several types of birds Such are the braes where in the soul of mine delights [50]

Such instances in the canons of Buddhistic scriptures are also found [51] In Buddhism the rivers forests grass mountains and night are highly respected and regarded as bliss bestowers The Buddhist thinkers always had great respect for the Sun Moon and other planets They always recognized grasses creepers and herbs as bestowers of bliss and an object of adoration

Like the lotus-colour wearing garlands of asterion, O' night I pay my respect to you and in the absence of Rajaputra seek shelter of yours

Soma varma Prajapati Moon and Sun may bestow blisses on you Thus under their blissful protection you go and return with safety [52]

O' grasses Creepers herbs mountains and woods I seek shelter of your in the absence of Rajaputra [53]

O' Bhagirathi Ganga the acceptor of all the rivers I pay my respect and in the absence of Rajaputra seek shelter of yours O' Himalaya the king of mountains bearing high summits I pay my respect to you and in the absence of Rajaputra seek shelter of yours [54]

Fire and the moon the Sun and other gods I worship and adore [55]

There are religious sanctions prescribed not only for planting trees but also for not exploiting the forest the natural boon provided by the Creator Buddhist scriptures have also prohibited actions or behaviours endangering the environment Bhikkhus are always afraid of such situations

Haunted is the great forest with many a herd of wild creatures Broke its peace by the tramplings of elephants rutting and savage Empty of mankind and fearsome Is is there thou wouldst go unaccompanioned [56]

Bhikkhu and Bhikkhunies always craved that their dwelling be near the mountains or in the forest under the shade of a tree

The mountainous landscapes refreshed with rain and resonant with crested-creatures of forest where silent Rsis of oftenly restored Such are the braes where in my soul feels at home [57]

O' heart now you have approached to this mountainous landscapes wihch is pleasant with ranked clouds in the sky during rains you will wander here wornlessly as creatures roam hither and thither without fear

> with liberty No doubt thus you will cross over all calamities
>
> Water is the main object of the Universe life-giver to all beings so purity must never be profaned by any means and water must never be misused
>
> Pollution is everywhere in Buddhism prohibited Why vitiated you the cistern O' gentle' This which is purified after a long period penance and meditation of Rsis who lived in the forest
>
> This act of ours is never capable because of the fact that this is the customary religion of our forefathers to pollute the lake whence take water
>
> I see neither religious customs nor unreligious of yours because if pollution is your religious custom what would be the unreligious then[59] So O' monkeys the water is to be protected and saved by all means you while watering the plants your first see their roots and circumference where it lies and water them according to need Do not misuse the water for it may at any moment be difficult for us as to get water[60]

VI
CONCLUSION

Thus the whole analysis and understanding of the Buddhist philosophy helps us to have a clearer understanding of the present situation of environmental crisis prevalent in almost all the countries which is due to misunderstanding the place of man in nature having limitless desire for material well being, and unthoughtful exploitation of nature without having a sense of mutual protection and goodwill The theory of causation one of the fundamental teachings of Buddhism is the cosmic force affecting the present situation In Metta Suttara a prayer is offered in the following words

> As the mother protects her child even at the risk of her own life So that there by mutual protection and good

> will limitless among all beings. Let limitless goodwill prevail in the whole world-above, below all around, untarnished with any feeling of disharmony and discord [61]

With a right understanding of one s existence among all avoid ing being cruel to other living creatures not exploiting beyond the limit of one s survival and with right aspiration and right conduct most of the environment problems of today can be solved The teachings of Buddhism has concentrated on the theory of Karma and the theory of cause and effect and demonstrates that unmindful neglect of these princiles of right living may lead to a choas resulting in the environmental crisis

Why we are disinclined to listen to ancestors and follow the path trodden by them for humanity? Is it because of our greed and blindness and have kept ourselves aloof from following the Four Holy Truths (*Ariya-sacca*) Ecological calamities are visiting upon us because of man s selfishness But environmental degradation cannot go on. It is now the time as propagated in Majjhima Nikaya to develop right conduct right understanding, and right aspira tion if we are to arrest the growing environmental damage and promote a sense of protection goodwill and harmony [62] The teachings of Buddhism if rightly interpreted and propogated may show us the right path for the world welfare

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7

JAINISM AND THE ENVIRONMENTAL HARMONY

Acharya G L Amar

I
INTRODUCTION

Is it true that science without religion is lame and religion with out science is blind? Or is the mechanistic and materialistic philosophy reconcilable with spirituality which is often labelled with intellectual immaturity primitive superstition and even psychopathy? Or can the quantum relativistic image of the universe and the mode of human psyche emerging from Jungian psychology and other avenues of modern consciousness research be compat ible with Jaina Syād vāda different systems of Yoga Kashmir Śaiv ism Vajra yāna Zen Buddhism Taoism Christian mysticism Gnosticism Sufism and so on? The answer to these multifarious questions is in itself a branch of science both pure and applied in which virgin field inventive researches are quite likely to bridge the gap between ancient wisdom and modern science and also to widen the horizon of human resources

In Jainism too there are certain points where there is much commensurable with what the sciences are concerned The life and phisiology of vegetable for example was discovered millennia of years ago by the Jaina botanists The bacterial organism for another example is very much comparable with what is called *nigodiyā* or one sensed creature in the ancient Jaina micro biology The materiality-of sound theory yet another example from Jaina physics is obviously more scientific as compared to the property-of space theory of sound (*śabda*) Jaina cosmology for one more example is perhaps unexcelled on the globe for being abreast with the scientific rejection of the creation of the world theory More sea sonable however are topics like nature atmosphere environ

ment, ecology, pollution and its remedy of which Jainism has much to enlighten scientists, spiritualists and environmentalists

(a) Nature Atmosphere, Environment, Ecology, Pollution. With the horizons of researches and experiments being broadened day by day new branches of science and humanities are being con ceived while the already existing branches are gaining newer and wider grounds. Also the course of time is making the sciences *phil osophic* and the philosophies *scientific* It is therefore safer to con fine to the dictionaries while defining the technical terms common/familiar both to science and to philosophy

(i) Nature is thing's essential qualities including character istics and feelings of mankind The laws of the external world, of nature which are divided into mechanical and chemical are the bases of man s purposive activity

(ii) Atmosphere is spheroidal gaseous envelope specially that surrounding earth mental or moral environment may also be brought into the purview of atmosphere

(iii) Environment may be called in a couple of words sur rounding objects or surrounding circumstances internal (bio-logy) external (ecology) physical cultural etc may be the branches of environmental studies

(iv) Ecology could be a study of plants or of animals or of peoples and institutions in relation to environment 'The envi ronmental aspect of the ecological problem is due to the expand ing impact of society's production activity on natural physical links and relations and also to the consequences of this effect on man Climatologists for example, are greatly apprehensive of global changes of an anthropogenic character The changes concerned moreover may have both adverse consequences (the melting of polar ice) and positive ones (an increase in the pro-ductivity of the biosphere through say a rise in the concen-tration of carbon dioxide in the atmosphere)

(v) Pollution is destroying the purity or outraging sanctiy of things

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Los' V.A. 'On the Road to an Ecological Culture *Philosophy and the Ecological Problems of Civilisation* (PEPC) (Ed. A.D Ursul, Tr H Compbell Creighton) Progress Publishers, Moscow· 1983 p 326.

(b) Jaina Way of Life Being materialist one way and idealist the other way the Jaina philosophy whirls not within the concept of God but around the idea of soul The nature of the empirical soul of Jaina concept can be easily apprehended from the concrete world of living beings The behaviour of a living organism is a clear indication of its nature Every living being has to seek its food from the environment to appease its hunger to search for water to quench its thirst and to roam about in search of a mate to satisfy its sex desire This tendency to seek objects from the environment to acquire them and to enjoy them is a common characteristic of the behaviour of all living beings from the lowest to the highest

In a philosophical manner one may conclude that according to Jainism the desire for happiness is the source of unhappiness and rejection of all desires is the way to freedom from sufferings But from the practical point of view Jainism is consistent with temporal activity and prosperity

It as regards social ecology teaches a self imposed discipline with due regard to one s own capacities and surroundings Jainism does not inculcate the fatalism of the idle do nothing fellow as far as ecology of man is concerned *It characterises labour as process in which man starts regulates and controls the material reactions between himself and nature*

What Jainism lays stress upon is the indisputable principle of cultural environment that one should refrain from the easily avoidable acts harmful to self or/and to others With this principle of intra family and inter family environment in view a householder may engage in all proper pursuits of a busy life

Ahiṁsā which is the fundamental property of the Jaina way of life has a very well done analysis as from an European mind

Although the term *Ahimsā* comes to us from the East it is clearly allied with the Western tradition of realism common sense and personal worth and responsibility Instead of dealing with specified change *Ahimsā* touched the deepest and noblest aspects of human nature *It adheres to the universal law which states that like produces like order comes of order and peace can only be achieved through peace* It maintains that in all situations the ends and the means are one and the same and that

For a detailed study see Sangave V A *Jaina Community a Social Survey* Popular Book Depot, Bombay 7 1959

truth, honesty and compassion must be the foundation for any truly civilized community "*

(c) **Hope for the Better Tomorrow**· For some reason or the other a few of the specialists in the science of environment opine that the 'Environmentalists have fondly believed that they might be able to get the central and state governments to pay much more attention to pollution if only a separate ministry of environment were to be set up Such a step they have thought would help focus attention on environmental problems and give the subject the importance it deserves " Some others would present the things like this *The most ineffective and perhaps also the most incoherent critiques of the developmental path followed by India have come from its scientific community* Today almost anyone who wears a lab-coat and shakes a test tube in front of his nose would have every one else believe that he is trying to meet the basic needs of the poor At the same time there are also those who in an attempt to rationalise the kind of science they practise do not bat an eye-lid while talking about nuclear energy for the poor And there are yet others who recommend fibre-glass yokes for bullock-carts and fire proof thatching for the roofs of the rural poor "*

But in the same breath the same technologist comes out with a very hopeful information 'There is however a group of scientists at the Indian Institute of Science (IISc) Bangalore which has over the last ten years consciously and consistently sought to apply its knowledge of science and technology to the problems of rural areas The formation of a special cell for the Application of Science and Technology to Rural Areas (Astra) at the IISc was the result of a growing awareness amongst some of the best scientists of India that most scientific and technological research in the country was alienated from the needs of the rural poor It was thus perhaps no accident that the acronym of the group was *Astra*—meaning weapon in Sanskrit—representing the fight against rural poverty "*

The optimistic nature of the Jaina way of thinking is a deside-

Altman Nathaniel *Ahimsa (Dynamic Composition)* Theosophical Publishing House Wheaton IL USA pp 101 2

An Exercise in Futility *Business India* September 10-23 1984 p 75

** *Ibid* p 81

Ibid p 81

ratum of the day when a need has arisen to coordinate the organisation of production and the state of organisation of the physical environment The basic purpose of social ecology should after all be to ensure a qualitatively new mode of development of society in interaction with nature

It is a matter of great relief that the scientists today have realized their socio-ecological responsibilities in preventing the advances of science from having a disastrous effect on people s health and physical environment while not depriving society of the chance to utilize these advances

The Einstein Russell Manifesto for example presented in a conference in London on July 9 1955 was signed by the greatest scientists of the world the Nobel Prize-winners Max Born P W Brigman Frederic Joliot Curie Hermann Muller Linus Pauling, C F Powell Hideki Yukawa and by Albert Einstein Leopold Infeld Julius Rotblatt and Bertrand Russell The Manifesto of enormous historical importance read

> In the tragic situation which confronts humanity we feel that scientists should assemble in conference to apprise the perils that have arisen as a result of the development of weapons of mass destruction and to discuss a resolution in the spirit of the appended draft We are speaking on this occasion not as members of this or that nation continent or creed but as human beings members of the species *Man* whose continued existence is in doubt

Also Let us not flatter ourselves overmuch on account of our human victory over nature For each such victory nature takes its revenge on us Each victory it is true in the first place brings about the results we expected but in the second and third places it has quite different unforeseen effects which only too often cancel the first **

(d) Sources of this Study The salient features of Jainism which

For details see *PEPC* pp 295-96

Scientific World 1979

** Engels Frederick (1820-1895) *Dialectics of Nature* Progress Publishers Moscow 1974 p 180

are directly concerned with the issue of environmental protection and harmony are mostly extracted from.

(i) the first-century A.D preceptor Umā svāti s *Tattv-ārth ādhigama sūtra* alias *Moksa-śāstra* which is an aphoristic Sansk rit text unanimously accepted by the diverse Jaina traditions and which is quite reasonably styled the *Bible* of the-Jainas

(ii) the fifth-century preceptor Pūjya pāda s Sanskrit com mentary on the same called *Sarv ārtha-siddhi* which pristine work is known for its rational views and meticulous explana tions ** and

(iii) the Tamil classic *Tirukkural* * * of Tiruvalluvar who is identified with the great Jaina acarya Kunda kunda 52 B C to A D 48

While quoting extensively from the three the author has also touched other classical works of Jainism and the works of ancient and modern philosopher scientists

II
ENVIRONMENTAL FACTOR

Jainism the English rendering of *Jaina dharma* or *Jina sasana* is a faith promulgated by Jina victor Jina also called Arhat cap- able is a common name of the human beings ascended to the last but one of the fourteen spiritual stages where one comes to

Brought out in more than a hundred of editions also with old and new com mentaries independently and in collections The one referred to here with its *Sarv-ārtha siddhi* commentary is translated from Sanskrit into English by S A Jain under a new title *Reality* and published by Vira Sasana Sangha Cal cutta India in 1960

As above

Edited with English commentary by A Chakravarti and published from Madras India in 1953

** For identification and other details see Subramanyam Ka Naa, *Tiruvalluvar and His Tirukkural* Bharatiya Jnanpith New Delhi 1987

*** *Quotations from T and S and some other works have been given separately both Romanized and in Deva nāgarī other quotations and references are however given page to page*

(i) know the universal realities,
(ii) break through the mountains of fatal matter* and
(iii) lead to the path to emancipation[1]

It is only for these three qualities that a Jina may or may not be called God or Creator but 'his is the state of concentrated human powers not only Godless but anti-God with the aim of seating man on God s throne ** So may or may not the Siddhas be who are the Arhats emancipated

The soul attaining omniscience becomes an Arhat while the same soul attaining complete release becomes a Siddha There may be a longer or shorter interval between the attainment of these two stages Until the time of complete release the Arhat is associated with body The released pure soul Siddha goes up to the summit of the universe and dwells there in eternal bliss

The Ācāryas or heads of the ascetics the Upādhyāyas or preceptors of ascetics and the ascetics themselves are ranked respectively third fourth and fifth—first and second being respectively the Arhats and the Siddhas—amongst the Paramesthins, who as the supreme ones are vowed to in the *Namaskāra mantra*[2] the universal hymn of the Jainas

Speaking of mental environment the product and condition of signal interaction between a living system and the surrounding world have to be discussed here with special reference to psychics

The concept of psychics is identified with the epistemological concepts consciousness thought cognition mind spirit etc and is regarded by dialectical materialism as a special property of highly organised matter which is the reflection of the objective reality in the form of ideal images Matter and psychics are diametrically opposed but only within the limits of the fundamental question of philosophy i e the question of the relation of consciousness to being for psychics cannot exist outside and independent of matter In psychology the concept of psychics is used to describe the specific signal interaction of a living system (animals, man) with the surrounding world In the process of such interaction psychic models are formed in the human brain to

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* F[illegible] (*pudgala*) wh ch t[illegible] into good or bad fate In the [illegible] eory [illegible] *karman* it is called *karmana vargaṇā*.

** Dessauer Friedrich *Streit um die Technik* Verlag J Knecht Frankfurt am M 1956 pp 241-42

reflect the environment man himself including the organism s state "

With this description may be compared the Jaina concept of psychics with favourable results Right faith right knowledge and right conduct—all the three together—constitute the path to emancipation [3]

(a) **Right Faith** Right faith is the belief in the reality of seven substances ascertained[4] as they are [5]

(i) Souls (*jīva* or *ātman*) are characterized individually by consciousness [6] that is by perception and knowledge [7] Actuated by passions before emancipation they transmigrate individually attracting particles of fatal matter (*pudgala*) which are fit to turn into *karman* [8]

(ii) The non souls (*a jīva*) opposed to the organic nature of the soul include [9] (a) the material environment termed *pudgala* [10] (b) the medium of motion comparable with ether [11] (c) the medium of rest comparable with gravitation (d) the space both within and without the universe [12] and (e) time [13]

(iii) Influx (*āsrava*) is the vibration[14] of soul caused by the action of the body the organ of speech and the mind [15] The consequent virtuous action is the cause of merit and wicked action of demerit [16]

(iv) Bondage (*bandha*) is caused by wrong belief non abstinence negligence passions and activities [17] The bondage or association between the soul and fatal matter is beginningless [18] It is of four kinds according to the nature or species of fatal matter duration of fatal matter fruition of fatal matter and the quantity of space points of fatal matter [19]

(v) Stoppage (*samvara*) is the obstruction of influx [20] It is effected by control carefulness virtue contemplation conqest by endurance [21] and by penance [22]

(vi) Dissociation (*nir jarā*) is the separation or falling off of part of fatal matter from the soul [23]

(vii) Emancipation (*mokṣa*) is the annihilation of the fatal matter owing to the absence of the cause of bondage and with the functioning of the dissociation of fatal matter [24] With the

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Dictionary of Philosophy (DP) (Ed I. Frolov) Progress Publishers Moscow 1984 P.342.

emancipation attained psychic factors like quietism and potentiality are destructed [25] while infinite faith infinite knowledge infinite perception and infinite perfection remain.[26]

Doubt in the teachings of the Jina desire for the worldly enjoyment repugnance or disgust at the afflicted admiration for the knowledge and conduct of the wrong believer and praise of the wrong believer are the five transgressions of right faith [27]

(b) **Right Knowledge** Right knowledge is knowing with certainty and without doubt and error substances such as the souls as these actually are [28] Knowledge is of five kinds sensory knowledge scriptural knowledge clairvoyance telepathy and omniscience [29] These are the two types of *pramāna* that is authentic or valid knowledge [30]

> *Pramana* is the source of *naya* or standpoint *pramana* is a comprehensive view whereas *naya* is a partial view or else the *nayas* are the divisions of *pramana* [31] Sensory knowledge is acquired through the senses and mind [32] and scriptural knowledge through the mind [33] as such the two are indirect *pramanas* [34] and the remaining three are direct *pramanas* [35]

The figurative the synthetic the analytic the straight the verbalistic, the conventional and the specific are the seven standpoints [36] which show that the *naya* is the device which is capable of determining one of the several characteristics of an object without contradiction from a particular point of view [37] It is of two kinds namely statements which refer to the general attributes of substances and those which refer to the constantly changing conditions (modes) of a substance [38]

Each of the seven standpoints is of a greater range and contrary to the succeeding one also it is of a smaller extent and agreeable to the preceding one

And from the point of view of the infinite characterisitcs of substances of primary and secondary importance these are interdependent and the harmonious combination of the same

paves the way to right faith *These are like the cotton threads which, when interwoven in the proper form ward off cold and provide comfort to the body in the form of cloth* But if each of these threads becomes independent and separate, they cannot serve that purpose[39]

(c) **Right Conduct:** Right conduct excluding the conduct based on ignorance or wrong knowledge is the cessation of activity by leading to the taking in of fatal matter by a wise person engaged in the removal of the causes of transmigration[40] One of the means of stoppage[41] is conduct the other means being control carefulness virtue contemplation and conquest by endurance[42]

The five kinds of conduct are equanimity reinitiation, purity of non injury slight passion and perfect (ideal) conduct[43] These are basically aimed at the monks and are the direct cause of emancipation[44]

> The ten moral virtues or duties particularly of the householders are supreme forbearance modesty straightforwardness truthfulness purity self restraint austerity renunciation non attachment and celibacy[45]

(d) The Path to Emancipation The path to emancipation so to say the *secret of spiritual progress of man* owes to the absence of the cause of bondage and the functioning of dissociation

It is an epic story of struggle between his unnatural (bonded) state and natural (emancipated) state and it may be read with absorbing interest in the several masterpieces of Jaina literature in Prakrit Sanskrit Tamil Kannada and other Indian languages There is always an underlying contradiction between what man needs and what there is in nature This which can be called the basic ecological contradiction is common to all living creatures

The society has reached a qualitatively new global level in recent times in our interaction with nature whereas the integrity and life-suitability of the physical environment have been substantially undermined and in some regions already exhausted Maintenance of the physical environment in a condition suitable for life now depends on men themselves and it is therefore necessary to reconstruct the traditional modes of interaction with nature substantially on the basis of the properly understood requirements of ecological laws

To understand in a better way the exceptional character of the ecological situation that has built up in recent times, let us consider the ecological contradictions in the interaction of society and nature all in the light of Jaina code of conduct and moral environment because

> the ethical qualities of leading personalities of a generation are of greater importance for that generation and for posterity than the purely intellectual accomplishments

III
ENVIRONMENTAL IMPERATIVES

The subjectivist ethical theories which explain the origin and the nature of morality by special human senses of approval and disapproval are the fundamental property of the Jaina philosophy of life In contrast to moral norm which obliges people to behave according to definite moral requirements moral judgement determines whether the latter are honoured or not

The inter relations between organism and between the latter and their environment are the determinants That is why the aggregate of principles and standards of conduct based on Jaina philosophy differ inasmuch as there is difference between the being of different classes and social strata their places in the system of social production and their cultural levels

(a) **Affective Consciousness** *Bhāva* or affective consciousness is of three kinds

śubha bhāva or feeling of pleasant nature
aśubha bhāva or feeling of an unpleasant nature and
śuddha bhāva or feeling of pure nature

The last one refers to the enjoyment of self by self while the rest are generally related to certain objects in the environment to which there may be attraction or aversion in the self Thus on the

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PEPC p.300 (The New York Times 24 January 1955)

one hand feelings manifest as the result of *karman* or action and on the other hand they are determined by objects in the environment

Affective consciousness plays a very important part in Jaina metaphysics The whole religious discipline is directly secured by a stoic freedom from the affective influence of environmental objects. Experience of pleasure and pain is assumed to be the specific characteristic of organised beings

A thing is affirmed in its fourfold self relation (*sva bhāva*) matter, place time and form and it is denied in its fourfold other relation (*para bhāva*) *The self-relation apart from the other relation has no meaning* These must depend on their environmental relations and the latter again on others

Thus we pass on from our environment to that of others' Still then in experience we not only perceive a thing, but perceive it as also distinct from other things

The votary is free from the stings[46] of deceit of desire for enjoyment and of perverse attitude (wrong faith)[47] The householder and homeless ascetic are the two kinds of votaries who observe respectively small (partial) vows and great (complete) vows[48] The vigilant practice of the vows with the seven minor or supplementary vows dispels sufferings, just as a carefully prescribed medicine removes disease[49]

This very practice resulting in charity and inspired finally by passionless death may well be called an ideal code of conduct as is asserted by the following description

(b) Non violence The severance of vitalities *out of passion* is injury or violence[50] The vitalities or life-principles are ten. the five senses of touch, taste smell sight and hearing, and energy respiration life-duration, the organ of speech and the mind He who has passion causes injury to himself by himself, whether injury is then caused to other living beings or not is immaterial[51]

Desisting from injury is observed by control of speech, control of thought regulation of movement care in taking and placing things and examining food and drink[52]

This vow is transgressed by binding, beating, mutilating limbs overloading, and withholding food and drink in the case of both

* Amar G L 'The Jaina Conception of Ahimsā' *Marudharakesarī Munishrī Mishrīmalji Mahārāj Abhinandana-grantha* Jodhpur (Rajasthan) 1968 pp 24-31

human and animal beings[53] The other vows are intended to safeguard this very vow of desisting from injury[54]

(c) Truthfulness Speaking *out of passion* what is not commendable is falsehood[55] or words that lead to injury constitute falsehood[56] The vow of desisting from this is observed by giving up anger greed cowardice or fearfulness jest and by speaking harmless words[57]

> Perverted teaching, divulging what is done in secret forgery misappropriation and proclaiming others thoughts are the five things that transgress this vow[58]

(d) Non stealing Taking *out of passion* anything that is not given is stealing,[59] it follows that activity actuated by impure thought is stealing whether external objects are taken or not[60]

The five observances of the vow of desisting from stealing are mostly in the case of ascetics residence in a solitary place residence in a deserted habitation causing no hinderance to others acceptance of clean food and not quarrelling with one s brethren[61]

> The five transgressions are
> promoting others to steal
> receiving stolen goods
> underbuying in a disordered state
> using false weights and measures and
> deceiving others with artificial and imitation goods[62]

(e) Chastity Copulation *out of passion* is unchastity[63] action leading to sexual pleasure of a couple is alone included—not all activities[64] That which develops virtues such as non injury is chastity[65]

This vow is observed by giving up listening to stories that excite desire for women looking at beautiful bodies of women recalling former sexual pleasure delicacies stimulating amorous desire and adornment of the body[66]

The transgressions of the vow of chastity are bringing about marriages intercourse with an unchaste married woman cohabitation with a harlot perverted sexual practices and excessive sensual passion.[67] It is actually the vow of continence or contentment with one s own spouse that is transgressed by these five things[68]

(f) **Limited Possession.** Infatuation *out of passion* is attachment to possessions [69] Even in the absence of external things he who thinks "this is mine" is an infatuated person.[70]

Giving up an attachment and aversion for agreeable and disagreeable objects of the five senses constitutes the five observances of the vow of desisting from the attachment to possession.[71]

The transgressions of this vow are exceeding the limits set by oneself with regard to cultivable lands and houses riches such as gold and silver, cattle and corn male and female servants and utensils and clothes [72]

> Now this Jaina idea may be viewed in the light of the fol lowing idea Convincing evidence that socialism is a necessary condition for optimising relations between society and nature is socialism as it actually exists and the policy of socialist coun tries in respect of the environment The essence of this policy is rooted in the fact that under socialism constant elimination and moderating of the ecological consequences of a technolog ically deficient mode of material production and rivalry with world capitalism in this respect are elevated to the rank of most important task of Government Protection of the environment is seen in socialist countries as a *sine qua non* and important component of coping with their main economic objectives and consistently improving the well being of the people and per fecting the socialist mode of life "*

(g) Contemplation Apart from the observances for strengthen ing each of the five vows there are contemplations which lead to steadiness in practising the vows [73] The consequence of violence is calamity and reproach in this world and in the next [74] Or suf ferings only result from injury [75]

Or the nature of mundane existance (the universe) and the body may also be contemplated in order to cultivate awe at the misery of worldly existence and detachment to worldly things [76]

> Benevolence towards all living beings joy at the sight of the virtuous compassion and sympathy for the afflicted and toler ance towards the insolent and ill behaved[77] should also be contemplated [78]

Ursul A D Preface to *PEPC* p 11

(h) **Supplementary Vows** For enhancing the value of the five vows there are supplementary vows as well abstaining from activity with regard to direction country and purposeless sin (*guṇa vratas*) and periodical concentration fasting at regular intervals, limiting consumable and non consumable things and partaking of one s food after feeding an ascetic (*sikṣā vratas*) the seven together called *śila vratas*[79]

The fifteen transgressions of the three *guṇa vratas* are respectively exceeding the limits set in the directions namely upwards downwards and horizontally enlarging the boundaries in the accepted directions and forgetting the boundaries set[80] sending for something outside the country of one s resolve commanding someone there to do thus indicating one s intentions by sounds, by showing oneself and by throwing clod etc[81] vulgar jokes vulgar jokes accompanied by gesticulation garrulity unthinkingly indulging in too much action and keeping too many consumable and non consumable objects[82]

The twenty transgressions of the four *siksa vratas* are respectively misdirected bodily activity thought activity and mental activity lack of earnestness and fluctuation of thought,[83] excreting waste matter taking material for worship and spreading mats all the three without inspecting and clearing the place lack of earnestness and lack of concentration[84] provisions containing (one sensed) organisms placed near orgnisms and mixed with organisms stimulants and ill cooked food[85] placing food on things with organisms such as green leaves and covering it with such things food of another host envy and untimely food[86]

(i) **Charity** Charity is the giving of one s wealth to another for mutual benefit[87] The distinction with regard to the effect of a gift consists in the manner the thing is given the nature of the giver and the nature of the recipient[88]

The excellence of the reward of the gift is proportionate to these qualities as a rich harvest is proportionate to the fertility of the soil the quality of the seed and so on[89]

(j) **Austerity** Although penance or religious austerity is included in the moral virtues it is mentioned separately in order to indicate that it effects both stoppage and dissociation yet it is the means of worldly prosperity without any inconsistency because

one and the same thing, like fire are known to produce many effects[90]

Dependent on external things and seen by others, the external austerities are fasting, reduced diet special restrictions for begging food giving up stimulating and delicious dishes lonely habitation, and mortification of the body[91]

Called internal because the mind is restrained or subdued in these there are another six austerities the removal of sins committed by negligence or under the influence of passions is expiation reverence to the holy personages is *vinaya* service is the help rendered to the saints in difficulty by bodily activity or with things contemplation of knowledge or giving up sloth or idleness is study the giving up of the attitude of *I* and *mine* is renunciation, checking the ramblings of the mind is meditation,[92] or in other words knowledge which shines without quivering like the steady flame of a candle is meditation[93]

(k) **Passionless Death.** The householder courts voluntary death at his life s end[94] which be caused by a remediless calamity or famine or disease or even old age[95] He who practises passionless death is free from desire anger and delusion hence this type of death called *sal lekhanā* or *samādhi marana* is not suicide This is justified by an example

> A merchant collects commodities for sale and stores them He does not welcome the destruction of his storehouse And when some danger threatens the storehouse he tries to safeguard it But if he cannot avert the danger he at least tries to save the commodities from ruin Similarly a householder is engaged in acquiring the commodity of vows and supplementary vows And he does not desire the ruin of the receptacle of these virtues namely the body But when serious danger threatens the body he tries to avert it in a righteous manner without violating his vows *In the case where it is not possible to avert danger to the body he tries to at least safeguard his vows*[96]

Such a procedure cannot be called suicidal death—a logical fact which is reinforced by the avoidence of what are called the transgressions of this type of *passionless* death desire of life desire for death recollection of affection for friends recollection of pleasures and constant longing for enjoyment[97]

The experiments on the sepulchral hill i e the codified rules of the *art of facing death* descriptive accounts of deaths embraced by *purānic* personalities in literary works historical experiments preserved in lithic records and interesting archaeological remains are good enough to engage social scientists medical practitioners legal luminaries those who live either under the death-eupheria or euthanasian spell and those who are curious about the Oriental philosophies and practices of voluntary termination of life Whether the Jaina philosophy and practice stimulate us to prolong life or hasten death whether they are refreshing or revolting, it is necessary for us to know why and how they advocated and accomplished ritual-deaths This is the opinion of Dr S Setter expressed in his books *Inviting Death* and *Pursuing Death* published from the Institute of Indian Art history Karnataka University Dharwar

Also it is remarked Deep experiential understanding of death transforms the experience of life The basis of this understanding comes from experiences in meditations in which we contact a part of ourselves that we intuitively know never dies *The more we experience this inner state the more the fear of death fades* And

> We are born into this age and must valiantly follow the road marked out for us to the end There is no alternative Our duty is to fight to the last ditch without hope and without deliverance

IV
ATMOSPHERIC ENVIRONMENT

The many-storeyed blanket of air surrounds the earth to a height of several hundred miles About 95 percent of this huge mass of air is concentrated in the first seven miles above the Earth s surface the remaining five percent spreads further upward to a height of several hundred miles fading imperceptibly into space

Analogous to this scientific detail of natural phenomenon is the Jainological detail of the universe (*loka*) which is surrounded

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Spengler Oswald (1880-1936) *Der Monsch und die Technik Beitrag zu einer Philosophie des lebers* Beckschε Verlags-buchhandlung, Munich 1931 pp 88-9

by three kinds of air and by space the sheath of humid atmosphere is supported by the circle of dense air The circle of dense air rests in thin (rarified) air which rests in space And, space rests in itself as it is itself the support and the supported Each of these three circles (zones) is of the extent of twenty thousand *yojanas*[98]

The Western philosopher Lucretius (99 55 B C) wrote as if to explain the Jaina concept And in order that the earth may rest in the middle of the world it is proper that its weight should gradually pass away and be lessened, and that it should have another nature underneath it conjoined from the beginning of its existence and formed into one being with the airy portions of the world in which it is embodied and lives For this reason it is no burden and does not weigh down the air just as his limbs are of no weight to a man nor is his head a burden to his neck nor do we feel that the whole weight of the body rests on the feet but whatever weights come from without and are laid upon us hurt us though they are often very much smaller of such great moment it is what function each thing has to perform It is remarkable that the shape of universe of Jaina concept resembles that of a man standing akimbo with legs stretched sidewards

(a) **The Universe** The capacity to allow common accommodation to all substances that is to the universe (*loka*) is the special characteristics of space[99] Space one of the six substances pervades both the universe and the non universe[100] The universe is in the midst of the non universe space which is endless[101] and where space alone exists without the other five substances namely the souls the medium of motion, the medium of rest matter and time[102]

(b) **the Substances** Existence which is characterized by origination disappearance (destruction) and permanence[103] is the differentia of a substance[104] Origination is the attainment of other modes by souls or other substances by means of external and

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Lucretius *De Rerum Natura* published under the name *'The Nature of Things* in the *Philosophers of Science* (Ed Saxe Commins and Robert N Linscott) Modern Packet Library New York, 1954 p 17

internal causes without giving up their essential characteristics For instance the production of a pitcher from clay Similarly the loss of the former mode is disappearance For instance the loss of the lump shape of clay in the production of the pitcher[105]

As there is no annihilation or origination of the inherent nature or quality it is lasting, that is it is permanent[106] Permanence is indestructibility of the essential nature (quality) of the substance[107]

(c) **Mechanisms of the Cosmos** Existence is the differentia of a substance means 'That which has qualities and modes is a substance [108] Those which have substance as their substratum and which are not themselves the substratum of other attributes are qualities[109] the condition (change) of a substratum is a model[110] which actually is either origination or disappearance (decay) the former being the cause of the latter

All the substances undergo six different steps of infinitesimal changes of rhythmic rise and fall (increase and decrease) called *ṣaḍ gunita vrddhi-hāni* this wave-like process is a common and natural feature of all substances (found in the atom as well as in the mass) Origination and decay are established by these changes which are the internal causes External causes also produce origination and decay[111]

> All the substances are thus uncreated self-existing, and beginningless none of them therefore is prior to the other[112] all these qualities syntonizing into existentialism *(sattā vāda)* as against evolutionism *(sarga vāda)* and creationism *(srsti-vāda)*

The view of Georges Cuvier (1769 1832) a French naturalist and founder of comparative anatomy and palaeontology and of Carolus Linnaeus (1707 78) a Swedish naturalist concerning the supernatural origin of all species of animal and plant life is a modified version of creationism in biology Science furnishes proof of the complete unsoundness of creationism

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DP p 90

V
INTERNAL (BIOLOGICAL) ENVIRONMENT

Admittedly animals also produce They build themselves nests, dwellings, like the bees beavers ants, etc. But an animal only produces what it immediately needs for itself or its young It produces one-sidedly whilst man produces universally **

The souls (*jīva*) infinite in number, are one of the subjects of right faith and form the only group of substances with consciousness as the differentia[113] The function of souls is to help one another[114] The transmigrating and emancipated are the two kinds of souls[115]

The emancipated souls are without distinction as are their non-differentiating characteristics such as conditions of existence birth etc Still they can be differentiated by twelve types of questioning with reference to the region and so on[116]

The transmigrating ones are either mobile or immobile beings[117] All but most of the five-sensed ones are irrational or not capable of reasoning while most of the five-sensed beings are rational or endowed with the faculty of reasoning[118]

(a) **Mobile Souls** The mobile ones are[119] two-sensed, like the worm and similar creatures possessing the sense of taste in addition to the sense of touch the three-sensed like the ant and similar creatures who possess the sense of smell also, the four-sensed like the bee and similar creatures possessing the sense of sight as well and the five-sensed the ones who possess the sense of hearing in addition to the former four and who include a sizeable number of animals and all of the human, celestial and infernal beings[120]

(b) **Immobile Souls** The immobile beings are earth water fire air and plants[121] Each of these is of four kinds The earth for instance

(i) *earth* has no consciousness and has the quality of hardness as its own nature or *earth* is also common to the other three

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Marx Karl (1818-83) 'Economic and Philosophic Manuscripts of 1844 in Karl Marx and Frederick Engels *Collected Works* Vol 3 Progress Publishers Moscow 1975 p 276.

(ii) *earth body* is that which has been abondoned by the soul present in it similar to the dead body of man,

(iii) the *earth creature* has earth for its body (namely the soul that lives in an *earth body*)

(iv) and the *earth soul* is that which has acquired the *karman* of *earth body* and is in transit with the *karmana* body but has not actually entered the *earth body* [122]

(c) **The Five Elements** Of these four kinds the last two are obviously soul substances while the first two are practically non soul (matter and energy) This means that each of the earth water fire air and plants are living being and the bodies abondoned by them are material [123]

The living ones have much comparable with what the scient ists led by Sir J C Basu have concluded regarding this branch of science while the material ones (excluding the plants) have much comparable with the *bhūta-catustaya (bhūta pañcaka* if space is added too) of the Hindu cosmogony Also this type of distinction of earth water fire and air opens new horizons of the Cārvāka theory of the atheism [124]

This research penned in the first century A D by the Jaina phi losopher Umā svāti may well be compared with what was writ ten by a Western philosopher Lucretius (99 55 B C) First of all since the body of the earth and water and the light breath of air and burning heats out of which this sum of things is seen to be formed do all consist of a body that had a birth and is mortal the whole nature of the world must be recknoned of a like body For those things whose parts and members we see to be a body that had a birth and of forms that are mortal we perceive to be likewise without exception mortal and at the same time to have had a birth

(d) A Retrospect of Metaphysics In the Jaina metaphysics the soul is variously termed viz *jīva ātman cetana samaya purusa* and so on These terms date from the third century B C while the term metaphysics came into usage in the first century B C to denote part of the philosophical heritage of Aristotle (384 322 B C) He called this most important part of his philosophical doctrine the

Lucretius *loc cit* p 9

'First Philosophy', it studies the 'highest' principles of all that exists, which are inaccessible to the senses comprehensible only to speculative reason, and indispensable for all sciences

> This is very much comparable with the cognate Jaina doctrine which, however, is more natural and humanitarian. In the Western philosophy of middle ages metaphysics was used to substantiate theology philosophically

Approximately from the sixteenth century on the term of meta physics was used in the same sense as the term ontology' With Descartes (1596-1650) Spinoza (1632 77) Leibniz (1646-1716) and other philosophers of seventeenth century metaphysics was still closely connected with the natural and humanitarian sciences Particularly in the ontology of Wolff (1679 1754) the connection of metaphysics with natural and humanitarian sciences was broken

Hegel (1770-1831) was the first to use the term of metaphysics in its antidialectical sense *at which point the Jaina doctrine in question emerges with basic difference* While generalizing the data of science and social progress Marx (1818-83) and Engels (1820-95) demonstrated the scientific bankruptcy' of metaphysical thinking and counterpoised to it the method of materialist dialectics Lenin (1870-1924) showed that absolutization of any aspects of cognition is metaphysical

It has become a geological factor in the full sense of the term i e a factor transforming the face of the planet We are now literally capable of moving mountains reversing rivers creating new seas and transforming huge deserts into fertile oases In general we are in a position to encroach upon nature without limit remaking her more and more radically "

But where does the key to solution of the ecological problem lie? Some philosophers ecologists and futurologists extremely alarmist inclined think that there is none at all Others suggest partial solutions quite reasonable ones unfortunately only palliatives such as establishing norms of pollution of air and water and the imposition of raised taxes on pollutant enterprises Others still falling into out and-out utopism call for a return to nature and a

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Cf *DP* p 267

* Ursul A D *loc cit* pp 6-7

rejection of the world of things *

> But the key to a cardinal solution of the ecological problem lies in a Jaina philosophical perspective, by way of social reconstruction and planned development as detailed in twenties of canonical texts dating from the third century B C

VI
EXTERNAL (ECOLOGICAL) ENVIRONMENT

Things which have form constitute matter *(pudgala)*[125] The effect of the aggregation of touch taste smell and colour is form[126] The space-points of forms of matter are numerable and innumerable also[127] but there are no space points for the atom[128] which is an indivisible unit of matter as it is of the extent of one spacepoint[129]

One space-point of *ākāśa* (space) is considered without space point as there is no splitting or division of space point[130] The function of matter is to form the basis of the body and the organs of speech and mind and respiration[131]

> What the matter is and what the contribution of matter is according to the Jaina concept is unbelievably agreeing in many details with the scientific researches Matter is absolute reality which exists outside and independent of consciousness and is reflected by it

This is the scientific definition in the light of philosophy For more comparison Matter is the infinite plurality of the world s existing objects and systems Matter is not created and cannot be destroyed it is eternal in time and infinite in space It is indissolubly linked with motion and is capable of uninterrupted self development which at definite stages and given favourable con ditions leads to the emergence of life and thinking etc Matter cannot be reduced to its concrete forms e g to atoms since there are immaterial types of matter such as electromagnetic and gravi

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Ibid pp 5-6
DP p 259

tation fields nutrino of various kinds with a complex structure Matter is inexhaustible and its cognition is potentially unlimited At the same time matter always has an orderly systematic organisation and is inseparable from different properties and forms *

So is the case with energy, which is a common measure of the various forms of the motion of matter In the system of physical theory energy "is expressed in various forms mechanical thermal electromagnetic, nuclear gravitational etc "**

(a) **The Body** The gross the transformable the projectable (assimilative) the luminous (electric) and the *kārmana* are the five types of body [132] The bodies are the effects of the rise of different types of fatal matter called *nāma karman* Those which are easily destroyed or dissolved are the bodies [133]

> The building up of the body of an organic being is supposed to be due to its own mental activity In the environment there are subtle material particles suitable for building the body When the soul forgetting its own pure nature manifests in the form of impure psychic states it causes the building of a body to itself With the completion of this building begins the career of the empirical soul having a series of births and deaths

(b) **The Speech.** Speech is the object of the sense of hearing It is of two kinds physical and psychical

The psychical speech is material for in the absence of matter there can be no functioning of psychical speech Matter prompted by the active soul endowed with capacity takes the mode of speech. Hence physical speech is also material [134]

Now let this Jaina view be compared with profit with the scientific view 'Thanks to speech the consciousness of the individual constantly reflects the world being enriched by what is reflected in social consciousness and associated with the achievements of the social productive practice of mankind In this inter course constant exchange of thoughts takes place on the one hand, the comprehension of another's thoughts and their mastery and on the other the formulation and utterance of one s own thoughts

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Cf *DP* pp.259-60

DP p 124

In this connection speech is divided into passive (sensory) speech as perception and comprehension of the speech of others, and active (motor) speech as the utterance of one s own thoughts, feelings and desires What is divided between the speaker and the listener is united psychologically by the internal structure of speech into an integral whole speaking man hears and comprehands hearing and understanding, he speaks

(c) **The Mind.** The mind is of two kinds, physical and psychical The former is originated by the rise of *karman* of limb and minor limbs which bring about change in the matter The psychical mind characterized by capacity (for comprehension) and consciousness is material as it is assisted by matter [135]

It is untenable to contend that the mind is not material because it is a different substance which is bereft of colour (form) etc and that it is of the size of an atom It is connected with the soul and senses

The atomical mind connected with one point cannot be of use to the other parts of the soul or the other senses Nor can it be said to rotate like the potter's wheel on account of an invisible force as there can be no such capacity [136]

> The invisible force (*a drsta*) is admitted to be the attribute of the non material and inactive soul Hence it is also inactive Being inactive itself it cannot be the cause of activity elsewhere For instance the wind is endowed with activity and touch, and it is naturally the cause of the wafting of plants and trees But this invisible force is quite different from it and hence it cannot be the cause of activity [137]

(d) **Respiration or the Breath of Life** The soul exhales air from the lungs and it is called the breath of life (*prāna*) The same soul inhales air from the atmosphere and it is called the breath of inhalation (*apāna*) Thus these also are helpful to the soul [138]

It is necessary here to distinguish the Jaina use of tne word *prāna* from the Vedantist with whom it means breath and who say that there are five vital *prānas* or breaths

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Ibid p 397

According to modern scientific data the combinations of amino acids resulted in the formation of a material system, which can be divided into two sub-systems controlling and controlled (cell nuclei and cytoplasm) The cell nucleus contains molecules of nucleic acid (DNA) each of which consists of two chains of atoms, which are connected with each other by means of four bases that constitute the alphabet of the information (genetic) code; the order in which these bases are placed determines the sequence of all processes in the organism s life activity *It is, first of all, metabolism by means of which the organism being an open system receives from the outside substances that serves as building materials which ensures its growth and development ensures its reproduction and provides it with energy* Thus, biosystems are always in a state of dynamic balance on the biological level of matter's structure "*

The Jaina concept of respiration or breath of life may again be compared with modern genetics According to it "the influence of the natural environment (cosmic rays changes of temperature etc) calls forth non-directed changes in the genetic code (mutations) The latter results in the creation of qualitatively new organisms which of necessity become subject to natural selection only those which are best adapted to the conditions of environment survive and produce posterity that gives birth to new biological species The remification of the genealogical tree which has three main branches corresponding to protozoa plants and animals testifies to the absence of predestination in the development of the organic world "**

(e) Contribution of Matter· The function of matter in addition to the aforesaid is also to transform into pleasure, suffering, life and death of livng beings [139] These arise in the presence of material causes because matter renders help to the soul in these respects.[140]

Also the help is rendered by matter to material objects For instance bronze is purified by certain ashes water is purified by cleaning nuts called *kataka* and steel is tempered with the help of water [141]

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* *Ibid* p. 225

** *Ibid* p 225

> *Sound union fineness grossness shape division darkness image (shadow) warm light (sunshine) and cool light (moonlight) are also forms of matter* [142] These and the rest (cutting, splitting, etc.) are the manifestations or modifications of matter [143]

From the standpoint of modern science the forms of matter are· "1) systems of inanimate nature (elementary particles fields atoms, molecules microscopic bodies, cosmic systems of different orders), 2) biological systems (all biosphere from micro-oganisms to man), 3) socially organised systems (man society) But matter does not resolve itself into these forms alone since in the infinite world there exist qualitatively different types of matter as objective reality *

Also the forms of motion of matter are distinguished 1) in inorganic nature 2) in animate nature 3) in society In each of these groups there are many forms of motion of matter owing to the inexhaustibility of matter all the biological forms of motion of matter within organisms are oriented towards preserving those organisms and maintaining their internal stability in the chang ing conditions of existence The metaorganism forms of motion of matter express the relation between representatives of various species in ecosystems and determine their number habitat (area) and evolution. The social forms of motion of matter include the various menifestations of man s conscious activity all the higher forms of reflection and purposeful transformation of reality **

(f) **Atoms and Molecules** *** Atoms and molecules are the two main divisions of matter [144] What occupies one space-point and possesses the capacity to produce the mode of touch taste etc is called an atom Due to the minuteness of its size, the atom is itself the beginning, the middle and the end

This study by the Jaina physicists as old as two millennia is yet comparable with what was proved only early this century by the British scientist Lord Rutherford His researches further proved that the atoms were composed of a nucleus of protons surrounded

* *Ibid* p 259

** *Ibid* pp 259-60

*** Amar G L *Matter in the Light of Philosophy and Science* (Hindi) Shastri Parishad, Baraut (UP) 1967

by signs of electrons, protons are positively charged particles which keep the electrons attracted towards themselves and thus form one atom. *The research itself also proved to be a scientific rejection of the creation of world theory on the one hand, and a scientific assertion of the Jaina theory of existentilaism regarding the world*

Molecules are formed by division (fission) union (fusion) and division-cum-union [145] The atom is produced only by division [146] Molecules produced by the combined action of division and union can be perceived by the eyes [147]

Combination of atoms takes place by virtue of the greasy (sticky) and dry (rough) properties associated with them [148]

There is no combination between the lowest degrees of the two properties [149] There is no combination between equal degrees of the same property [150] But there is combination between degrees different by two units [151] In the process of combination the higher degrees transform the lower ones [152]

(g) **The Media of Motion and Rest and Space** In order to accept the reality of motion of physical objects the reality of space must be postulated

Thus motion in Jaina doctrine is intimately associated with space and two other categories with peculiar nomenclature of *dharma* (medium of motion) and *a dharma* (medium of rest)

> The distinction between the universe and the non universe is based on the presence of the media of motion and rest If the medium of motion does not exist there can be no cause assist ing rest Things will not be stationary or there will be no dis tinction of universe and non universe [153]

The media of motion and rest are not situated in the universe like a pitcher in the house These two pervade the entire universe without leaving any inter-space in the manner of oil in the ses-amum seeds And these two inter-penetrate without any obstruc tion as these are possessed of the capacity of immersion.[154] This is possible because the two media as well as space are non-material The three are also without activity (movement) [155]

(h) **The Time Factor**· *Time is also a substance* [156] *The distinctive characteristic of the time is assisting in the changes of substances and the general characteristics are inanimateness imperceptibility, and sub-*

tlety, and individuality (a-guru-laghu guna) For time there is no multitude of space-points from both the points of view Therefore, there is no spatiality (*kāyatva*) for time, the only exception in this regard[157] Practical or conventional time consists of infinite instants[158] as the past and future and one instant as the present.[159]

> The universe is densely without inter-space filled with several varieties of infinite time and infinite forms of matter of subtle and gross nature in all the directions horizontally and vertically[160]

The souls occupy a single unit of space onwards[161] For instance one soul inhabits one unit of space Similarly one soul can permeate two three four five units of space up to the extent of the entire universe[162] It is possible by the contraction and expansion of the space-points of a soul as in the case of the light[163] of a lamp

(i) The Time Cycle** A scientist may hardly be in a position to describe with absolute certainty the origin of the earth or the beginning of the solar system

> But a Jaina cosmogonist has much to say of this in compelling ways His descriptions may or may not exactly agree with those of other denominations but some of his descriptions do come quite close to the scientist s idea The time-cycle (detailed below) envisaged in the Jaina scriptures for example has much for comparison with in the light of the six periods of approximately 4 6 billion years the earth took to reach its present size and weight according to the scientific research

During the first period of about 1 billion years the earth s crust was cooling and settling down and the atmosphere and oceans were evolving towards their present states By the end of this period the earth s geological history begins to come into focus

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Mahendra Kumar II Muni sri 'Reality and Relativity of Space and time in Jain Metaphysics and Modern Physics *Marudhara kesari Munisrī* pp 33-45

** Based on Ācārya Yati vṛṣabha, *Tiloya-pannattī* (Com Āryikā Visuddhamatī) Bharatavarsiya D Jain Mahasabha Kota (Rajasthan) 1986 4 280-407

clearly for the first time It took another 400 million years before life evolved enough to produce the oldest fossils. Evolution of life took 3 billion years before the appearance of dinosaurs, which dominated the earth for 135 million years. It was before the arrival of placental mammals their age lasting 65 million years, of which man's portion is just 2.6 million years.

(j) **Regeneration and Degeneration.** The Jainas also have a theory of regeneration and degeneration during the six periods of ascending cycle and the six periods of descending cycle This is particularly for the Bharata and the Airāvata regions[164] which are comparable in a way respectively with the southern and northern hemispheres of the earth

> Each of the two cycles constituting a *kalpa* together spans a fabulous period of one thousand billions (ten *koṭi koṭi*) of years[165] The rise and fall are in regard to knowledge age, status etc[166]

At the end of a *kalpa* destruction (*pralaya*) takes place after which another *kalpa* begins the repetition being beginningless and end less[167]

(k) **The So-called Adam and Eve** It is remarkable that a new *kalpa* begins with the attempt by a few human couples hidden in a secluded cave atop of the Vijay ardha mountain to escape the *pralaya*[168]

> Comparable to this Jaina account is the scientific account· "It may be years before prehistorians can fully evaluate the significance of these latest discoveries but from the evidence it seems clear that modern man evolved on Earth far earlier than has been realised and that it may well have been in the darkness of an African cave that the miracle of civilization had its genesis!"*

The following statement may also be viewed in the light of the scientific theory of earth s taking its present size and weight and

Schiller Ronald, 'New Findings on the Origin of Man *The World around Us* the Reader's Digest Association New York 1972 (second ed.) p 46.

the Jaina theory of the time cycle* Many modern theologians challenge the very notion of attempting literal interpretations of scriptural sources Indeed as far back as the fifth century A.D St. Augustine proposed that the six days of creation might signify the logical stages rather than the literal time sequence of creation. *Even the more conservative Christian scholars today usually agree that we can think of the six days of creation as symbolic of six general periods or eras*

VII
PREVENTING ENVIRONMENTAL POLLUTION

With pollution penetrating every aspect of nature and every walk of life the environment cannot but be imbalanced its harmony having already been greatly disturbed And this is true with every part of the earth—be it the Antarctic glaciers or the Sahara desert be it the earth s highest point at Mount Everest or the lowest one deep in the Pacific ocean be it the furious volcanoes or the great killer quakes be it the realm of atmosphere or the hidden monarchy of minerals be it ecological range or economic environment be it the changing values of life or the rigid codes of religious conduct *and be it the construction of temples of modern India or the reconstruction of the temples of the old*

(a) **What Environmental Harmony Could Be Like** Apart from scientists and philanthropists the spiritual preceptors are also, within their respective religious framework striving to control the escalating situation In this regard what the older preceptors provided mankind through Jainism is the public curiosity of the day

The Jaina law and code of conduct are all against anything which may be polluting the fourfold congregation i.e the ascetics the nuns the laymen and the laywomen.

The exemplary characters narrated in Jaina mythology and history are there to teach how to lead a life free from all types of pollution The vast range of Jaina literature dealing directly and indirectly with *āyur veda* called medical science throughout has instructions to prevent and cure the pollution whether internal

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Simons E L Unrevelıng the Age of the Earth *The World around Us* the Reader's Digest Association New York p 17

(biological) or external (ecological)

If such has been the tradition, the philosophy and the ideology what are the reasons behind the present state of environmental crisis? This very question could be imposed upon most of the religions in the world and the answer to it also would be almost the same, particularly in India.

> "As we have already demonstrated that our ethical and moral beliefs and values influence our behaviour towards others including all creatures and the plant-life and if for some reason those noble values get displaced by other beliefs which are either thrust upon the society or transplanted from another culture due to invasion then the faith of masses on the earlier cultural tradition gets shaken Slowly when the foreign culture language and system of administration acquires a root and reaches to a superior level and as appropriate answers and leadership was not forthcoming from the religious leaders and Brahmans it was but natural for the masses to become more inward looking and self centred *Obviously protection of the environment would not remain a high priority item when the masses had to worry about their life liberty and freedom* Consequently the worship of nature would replace the worship of idols and other supposedly super natural powers *" Apart from this there may be some more reasons particularly in the Jaina context

But when we apply the new concepts to old material certain caution needs to be observed on account of the millennia separating the two different societies and equally different problems The tremendous changes brought over by industrialization in the world were non existent even in the last century and are a totally new phenomenon The difference can be tellingly pointed out by one single attitude Now we are talking about the eradication of poverty but the ancient society s ideal was voluntary poverty simple living and reduction of wants to the minimum. These ideals when faithfully practised served to conserve the natural resources and production. **"

* Dwivedi O P., Tiwari, B.N and Tripathi R.N 'Hindu Concept of Ecology and the Environmental Crisis' *Indian Journal of Public Administration* Vol XXX, No.1 January March, 1984, New Delhi, pp. 61 2

** Shendge Malati J Comments. Hindu Concept of Ecology and the Environmental Crisis *Indian Journal of Public Administration* Vol. XXX New Delhi, pp.379-80

Beyond a shadow of a doubt Jaina idea of environment is engrained in public health and welfare irrespective of caste, colour or creed or even faith.

> The thirty four miraculous qualities and events associated with each of the Tīrthaṅkaras for instance cover all that is basically needed to preventing and/or curing both disharmonious environment and lethal pollution The thirty four miracles called *atiśayas* are enumerated here

A Tīrthaṅkara s body by birth is free from impurity and perspiration, with milky blood perfect joints noted for extraordinary sturdiness and strength [169] perfect symmetry divine beauty [170] sweet-smelling, and with one thousand and eight qualities competent because of infinite energy and with benedictory preaching [171]

Another ten miracles coincide with his omniscience (perfect knowledge) which is attained on the destruction of deluding fatal matter on the destruction of the fatal matter covering knowledge and perception and of the obstructive fatal matter

(i) his large tranquillized eyes defy winking,
(ii) his properly made up and naturally unctuous nails and hair remain like that lifelong,
(iii) feeding etc become needless for his body
(iv) his body remains unaffected by old age
(v) shade is not cast by his body
(vi) his fine face looks as it is from all the four sides
(vii) within his radius of twenty *yojanas* all commodities become abundantly available
(viii) no calamity occurs and no torture is committed within this radius
(ix) he moves through sky
(x) and he is pivoted by the absolute knowledge [172]

Each of the Tīrthankaras is attributed also with these fourteen miracles

(i) The dialect that he uses called Ardha māgadhī is convertible into the dialect of the audience

(ii) Natural antipathy between diverse animals is transmuted into sympathy

(iii) Trees bear fruits and flowers even out of season.

(iv) The face of the earth becomes as tranquil as a mirror

(v) Fragrant winds blow tenderly, caressing all

(vi) Everybody is ecstasized at the sight of the Tīrthankara

(vii) The celestial ones called Vāyu kumāras wipe off the earth each and every thorn clod insect etc

(viii) Soon after that another group of celestial ones, called Stanita kumāras makes it rain with fragrance flowing all around

(ix) Fifteen rows of fifteen lotus-flowers are arranged as the Tirthankara s feet step on

(x) The earth becomes prosperous with growing crops.

(xi) The pellucid sky free of clouds appears as if envious of his omniscience

(xii) With no pollutants all around the directions seem as if making a pet of him

(xiii) The celestial ones spread all over, pronounce under the orders of their lord Indra that the time has come for the people to avail of the preachings of the Tīrthankara in person

(xiv) The wheel of low rolls ahead of the Tirthankara as he moves [173]

In the lime light of this miraculous magnificance of the Tīrthankaras it is easy to have an idea of what environmental harmony could be like

Also it is obvious that the depiction of these miracles is aimed at symbolizing the universal smoothness and prosperity supposed to be brought about by an ideal Jaina who would all the time supplicate May the whole mankind be secured! May the ruler be pow erful and pious enough! May the rains fall as and when needed from time to time! May the ailments come to an end! May there be no famine robbery and epidemic encountering anyone even for a moment in the world! May the wheel of law propounded by the Jina role about unceasingly ecstasizing everybody![174]

And this supplication is very much in the tune with the uni versal prayer presented in the *Yajur-veda* (36-17)

May there be peace in the celestial region, peace in the mid region peace on the earth peace in water peace in medicines,

peace in the vegetable kingdom May all the gods be *peace*. May the Brahmā be *peace* May there be peace nothing but peace and peace, everywhere May the peace only that peace cause us to prosper

And this *Yajur vedic prayer is followed by a Jaina one. the clouds the winds the sun the moon the earth the oceans and Indra (the principal god) all these subsist the universal needs if commanded by dharma.*[175]

(b) **Controlling Atmospheric Pollution** Indeed many scientists fear that the broad dispersal of man made pollutants throughout the atmosphere can hardly help having an unpredictable effect upon global climates just as man s widespread use of pesticide and his dumping of untreated industrial waste and raw sewage have upset the balance of nature by making large stretches of land and water inhospitable to plant and animal life

Pollution in truth is not restricted to cities and industrial areas only Long clouds of industrial and automobile pollutants are found at sea hundreds of miles from their origin in developed coastal areas and particles from factory smoke and automobile exhaust are carried miles up into the atmosphere Even the regions that were pollution free are now rapidly succumbing to a malaise extending far out from the centres of industry

The suffusions of air pollutants vary from region to region but the ingredients are usually much the same With the exception of pollutants suspended in the air as droplets the remaining hundreds of tons of contaminated matter are gases created in the combustion of fuels including sulfer oxides from coal and heavy fuel oil with a high sulfer content nitrogen oxides and carbon monoxide and unburnt hydrocarbons from automobile exhuasts

Other potentially toxic substances include mercury asbestos lead nitral ammonia cobalt arsenic and radio-active materials Some attack stone and metal and others are known cancer agents Some react chemically to reform new poisons killing vegetation and destroying materials

> A hundredfold increase in the proportion of anthropogenic heat (which could affect the climate) would be produced if the whole population of the world numbering 7,000 to 8 000 million persons were to consume as much energy per head as is done today in the USA

Fedorov E K From Description of Nature to Designing It *PEPC* p 96

Now man has begun to add shrouds that reduce the amount of solar radiation reching the earth. The cumulative effect of pollutants, added to the already existing dust, can only be speculated about at this point, but there is general agreement that a gradual wordlwide change in weather can be expected if present pollution trends continue People will have to adjust to longer colder winters and shorter cooler summers.

Preventive measures in this regard have been adopted and many are being experimented with. Anti pollution control programmes have been initiated usually with striking effects but this is no less than a race against time and tide still then the success depends upon the quality and density of the urban environment.

The Jainas it is worth mentioning, are recorded in the Indian and south-east Asian history of commerce and industry for their unexcelled advantures and their proceptors have always been making them aware of any type of professional violence and disharmony [176] One should never think of hunting, victory defeat battle adultery theft etc because they only lead to sin *Sinful advice should never be given to persons living upon art trade writing agriculture arts and crafts service and industry* One should not without reason dig ground uproot trees trample lawns sprinkle water etc., nor pluck leaves fruit and flower One should be careful not to give instruments of *himsā* such as knife poison fire plough, sword bowl etc One may not listen to, accept or teach such bad stories as increase attachment etc and are full of absurdities Renounce gambling from a distance It is the first of all evils, the destroyer of contentment the home of deceit and abode of theft and falsehood *The organisms clustered in one single drop of wine if spread out would cover all the three worlds spoiling their own births present and future the addicts to wine should get rid of it at all*

The atmospheric pollution moreover, is very much rooted in carelessness. The *Kural* (a first-century B C A D Tamil work of Tiruvalluvar who is identified with the great Jaina *ācārya* Kunda kunda) has a whole chapter on carelessness

> To be careless of things in one s happiness is harmful it might bring you greater harm than being angry Continued pov erty can kill many things, similarly carelessness about things that have to be done will bring a lack of renown. *Glory will not be his who is careless and negligent say all the great books of the world* Those who are afraid cannot be protected by any fences no good

will ever come to a man who is careless The careless ones will be negligent and will not be forewarned or forearmed and will regret their carelessness when misfortune overtakes them. Nothing yields so much as not being careless of anything, or of any one at any time There is nothing impossible to him who always cares Things that are praiseworthy should be pursued and done if you are careless about doing the things that have to be done you invite disaster and things will not prosper with you for seven lives *When you are uplifted by joy just remember those who have been put down by their own negligence of things* It is easy for one to achieve all that he desires if he keep his purpose constantly in mind and work without carelessness

VIII
TOWARDS THE VEGETABLE KINGDOM

Nourishing and profuse lovely and mysterious the forest is too vast too impersonal and too deeply shadowed The word more often used to describe the tropical rain forest is cathedral-like The comparison to a cathedral is inevitable the cool dim light the utter stillness the massive grandeur of the giant trees combine to justify this metaphor On the other hand even those who have renounced worldly desires will suffer if the tillers of the soil decide to sit in idleness

(a) Forests the Purifiers Even with synthetic and other materials replacing most of what is gained from exploiting forests the age of science would never be in a position to ignore the many vital ways in which the forests sustain human and animal life

The ecological harmony and environmental balance depends basically upon both the types of forests coniferous and deciduous Not only stopping deforestation but also launching reforestation must be undertaken now itself because tomorrow it may be too late

On the contrary a few decades back the forests that covered the mountains of Greece were cut down major changes of the land scape and topography were caused by the expanding needs of production (charcoal was employed in metallurgy timber in shipbuilding, and so on) The felling of forests was predominantly chaotic That does not mean that there were no elements of rational exploitation of nature in antiquity According to Plutarch atten-

tion was paid under Solon to the need to husband water resources and farm properly Tacitus worked interesting information about ancient Romans prudent attitude to the organisation of land improvements, etc."**

Cherrapunji, situated 1,313 metres above sea level in Meghalaya in India, records the world's highest annual rain. But now the place is reported to be slowly drying up for lack of vegetation. All water escapes down to the plains causing floods. During winter the place has a severe water shortage**

But the ancient Jaina botanists seem to have been fully aware of these natural phenomena They have assisted the environmentalists on the one hand and the ethicists on the other while authors have translated into their sumptuous works all what the three have detailed *And the gamut has made the Jaina s a silvan-oriented culture which is why when they pray they pray*

> With devotion do I recall the abodes of the great Jinas natural and artificial which are found all over the earth which are in silvan resorts which belong to heavenly beings who reside in aerial chariots which are erected here by men and which are worshipped by the lords of gods[177]

Mountains enveloped by vegetable growth and environed by wish yielding trees have equally been dear and near to them all and they enchant Abodes of the Jinas that exist in the dwellings of the stellar Peripatetic Residential and Heavenly celestials on the Jambū (rose apple tree) the Śālmali (silk-cotton tree) and other *caitya* trees (trees standing on sacred spot) on the Meru Vakṣāra and Rūpya mountains on the Iṣv-ākāra and Kuṇḍala mountains on the Nand Īśvara continent on the circular Mānus-ottara mountain may all these abodes bring bliss to you.[178]

A remark is also worth quoting here: "In one respect however the Jainas made a departure when at some remote age, having appropriated certain "mountains of immortality" as sacred sites, they proceeded to erect on their summits a considerable aggregation of religious buildings, so that these formed what may be termed temple-cities To use their own words they "ornamented these holy hills with a crown of eternal Arhat *chaityas* (tabernacles

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Los' V.A. 'On the Road to an Ecological Culture' *PEPC*, p 321

** *Competition Success Review* November 1988 New Delhi, p. 102.

of saints) shining with the splendour of jewels In spite of the known antiquity of these mountain sanctuaries..."

Before the latest series of the twenty four Tīrthaṅkaras started, human life was totally dependent upon the *kalpa-vṛkṣas*[179] which were every moment available to yield every wish—an era, which is narrated in great details in Jaina mythology[180]

The trees and forests are closely and variously associated with the life of each of the Tīrthankaras At the moment of conception his mother dreams several things which include a couple of flowery garlands and a pond coverd with lotuses. Soon after his birth, he is taken by Indra the head of the gods for a lustral bath at Pānduka *vana* which is the uppermost circular forest at the mountain Meru the lower three forests being, downwards Saumanasa-*vana* Nandana *vana* and Bhadra-sāla *vana* Renouncing the household life he would at once proceed towards a *dīkṣā vana* where under a tree he would announce his asceticism Embraced by omniscience he would symbolically be attended by eight things which include a tree called Aśoka as well as a heavenly shower of flowers

A Tīrthaṅkara would lay a sermon only inside the *samava-sarana* or an auditorium of fabulous size built up by Kubera Of its seven regions the third is *valli bhūmi* the region of creeping and winding plants fourth is *upavana bhūmi* the region of gardens with hooded avenues of different species of flora and fauna sixth is *kalpa vṛkṣa bhūmi* the region of wish yielding trees of ten kinds Even his emancipation takes place only in a hilly forest

> Even more interesting is the fact that *most of the objects cognizant of the Tīrthankaras include flora and fauna.* bull first elephant second horse third ape fourth, ruddy goose fifth lotus flower sixth, alligator ninth rhinocerous eleventh buffalo twelfth boar thirteenth falcon fourteenth deer sixteenth goat seventeenth *tagara* (flower or fish) eighteenth, tortoise twentieth blue lotus twenty first conch shell twenty-second, snake twenty third lion twenty fourth the last called Mahāvīra.

During his twelve year long wanderings Mahāvīra came nearer

Brown Percy *Indian Architecture (Hindu and Buddhist)* Taraporevala, Bombay 1971 (sixth reprint) p 134

to the nature including flora and fauna Worth quoting is a sketch from a Jaina text of third century B C., "As water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him), his course was unobstructed like that of Life like the firmament he wanted no support like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn nothing could soil him like the leaf of a lotus, his senses were well protected like those of a tortoise he was single and alone like the horn of a rhinoceros, he was free like a bird, he was always like the fabulous bird Bhāruṇḍa valorous like an elephant, strong like a bull difficult to attack like a lion, steady and firm like Mount Mandara deep like the ocean, mild like the moon refulgent like the sun, pure like excellent gold, like the earth he patiently bore everything, like a well kindled fire he shone in his splendour"*

Now let the great thinker Lucretius (99 55 B.C) speak to who are bent upon destroying flora and fauna

> And all other monsters of the kind which have been destroyed, if they had not been vanquished *what harm could they do I ask, though now alive? None methinks. The earth even now so abounds to repletion in wild beasts and is filled with troublous terror throughout woods and great mountains and deep forests* places which we have it for the most part in our own power to shun But unless the breast is cleared what battles and dangers must then find their way into us in our own despite! What poignant cares inspired by lust then rend the distressful man, and then also what mighty fears! And pride filthy lust and wantonness? What disasters they occasion, and all sorts of sloth? He therefore who shall have subdued all these and banished them from the mind by words not arms shall he not have a just title to be ranked among the gods?"**

(b) The Wish-yielding Trees Vegetable life and physiology discussed millennia of years ago by the Jaina crescographers and botanists, rang true when experimented hitherto by Sir J C Basu (1858-1937)

* *Kalpa-sūtra* in the *Sacred Books of the East* Vol XXII, pp 260-61
** Lucretius, *loc. cit.*, p 4.

The bacterial organism and the animalcule amoebas, are very much comparable with what is called *nigoda rāśi* or one-sensed creatures, in the ancient Jaina micro-biology where it is stated that in the three worlds there is spontaneous generation of the body in all directions by the surrounding matter [181]

The biologists of Jaina tradition classify the plants alongwith earth water fire and air amongst the immobile lives [182] These beings possess the four life-principles or vitalities of the sense-organ of touch strength of body (energy) respiration and life-duration [183]

> The plants may be *sādhārana* which possess one common body for their use [184] and *pratyeka* which is an individual body for the use of a single self [185] The biologists and medical scientists of Jaina tradition enlist hundreds of species of plants and their serviceableness for the prosperity and well being of human and animal beings

Worship of trees or of woods is stamped out in the Jaina code of conduct Such worship mentioned by few modern art-critics is simply a misapprehension or is a result of popular influence But this means in no way any type of negligence or violation of the trees or of the woods On the other hand their protection without transgression is specifically prescribed for social amelioration [186]

Even eating the *sādhārana* plants as vegetable is altogether prohibited because even a very small portion of a *sādhārana* species of plant is a cluster of rudimentary forms of the same species of plant and is capable of becoming a new plant. So eating such a cluster of germs in the form of vegetable is a vehement violence as well as unhygienic enough to be compared to the corporal pleasure gained from eating the same after all prevention is better than cure

Eating the *pratyeka* plants as vegetable is recommended to be minimised by all the means that is why before it is eaten as vegetable it is advisable to remove or destroy its generative power by way of boiling or grinding because again prevention is better than cure

Agriculture has been one of the most favourite professions of the Jainas It is included in the six major professions propounded by the first Tīrthankara Ṛṣabhanātha

The mythological geography of the Jainas is enthusiastically inclined towards flora and fauna as purifier of atmosphere Hundreds of narratives and thousands of sporadic references to vegetal life and species take us back to the hoary past which was free from all types of pollution.

> The *kalpa-vṛkṣas* for a striking example should have been the symbol of the socially accepted evaluations of objects of the surrounding world revealing their positive and negative meaning for man and society inherent in natural and social phenomena

The *kalpa vṛkṣas* to be more specific were a type of boon which is an object or phenomenon meeting certain requirements aims and interests of people Boons can be material and spiritual depending on what type of man s needs they satisfy [187] Material boons are food clothing, housing etc , and the means of production. Spiritual boons comprise knowledge cultural and aesthetic values moral good in people s actions etc

The Jaina ethicians prescribe that a layman entering the top rank would call on an ascetic in the forest for being initiated [188] Thereafter having been monasticized he would spend most of his time in the forests in seclusion, reminiscences of which tradition can be seen in the Jaina cults etc like *Vana vāsin, Kāṣṭhā-sangha Punnāta gaccha Punnāṭa sangha Puṣkara gaṇa* and so on

The Jaina ethicists have ever been conscious of the multifarious utility of vegetable life and physiology

Even by way of metaphor and simile parable and allegory they have brought tree in their scope of thinking

> 'Those who for example, 'having violated the virtue indulge themselves by delusion in the mundane pleasures are sinners enough to cut off trees at their very root to get fruit from them [189] Charity' for another example, 'like a seed of banyan tree sowed in land would soon be reproducing delicious fruit in legion in addition to the magnanimous shadow' [190]

For one more example the *Sthān-āṅga-sūtra* compares the teachers and their disciples significantly with (i) *sāla*, i.e a very big and stately tree and (ii) *eraṇḍa* i.e castor-oil plant with a scanty number of leaves The ancient text then puts them in four classes. a *sāla* teacher with a *sāla* disciple a *sāla* teacher with an *eraṇḍa* disciple,

an *eraṇḍa* teacher with a *sala* disciple and an *eraṇḍa* teacher with an *eraṇḍa* disciple [191]

The Jaina psychologists have searched out an extremely important and interesting example of the tree of *leśyā* which is called psychical colouration.[192] *Lesya* is of six kinds namely black blue grey yellow pink and white [193]

Widely discussed in Jaina texts dating from the third century B C the *lesyas* are compared also in pictorial manner with the psychology of the six kinds of persons who to get fruit from a tree

(i) black cut it off at its very root
(ii) blue cut it up at its trunk
(iii) grey cut its branches
(iv) yellow cut its small branches
(v) pink simply shake it to let the fruit fall down and
(vi) white only pick up the fruit scattered on the ground

This ancient theory of *leśya* supported by such an allegory seems to have travelled abroad Some of the aphorisms concerning the interpretation of nature and the kingdom of man in the British thinker Francis Bacon s (1561 1626) *Novum Organum* seem to bear the same theme There are four classes of idols which beset men s minds To these for distinction s sake I have assigned names calling the first class *Idols of the Tribe* the second *Idols of the Cave* the third *Idols of the Market place* the fourth *Idols of the Theater* *

Further it will not be amiss to distinguish the three kinds and as it were grades of ambition in mankind The first is of those who desire to extend their own power in their native country which kind is vulgar and degenerate The second is of those who labour to extend the power of their country and its dominion among men This certainly has more dignity though not less covetousness But if a man endeavour to establish and extend the power and dominion of the human race itself over the universe his ambition (if ambition it can be called) is without doubt both a more wholesome thing and a more noble than the other two Now the empire of man over things depends wholly on the arts and sciences **

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* Bacon Francis *Novum Organum* published in the *Philosophers of Science* (Ed. Saxe Commins and Robert N Linscott) Modern Pocket Library New York 1954 pp 87-8

** *Ibid* p 157

> The thinkers of Jaina tradition have advised everyone to let his moneky of mind be delighted day to day in the lofty tree of knowledge called *śruta-skandha* which is overburdened for the flowers and fruit of many-sided reality, which is abound ing in the leaves of words which is bedecked with hundreds of branches of extensive standpoints and which has deeply spread roots of sensory knowledge[194]

This metaphorical advice of Acārya Guṇa bhadra of the *Uttara purāna* fame tenth century A D is not the very first Three cen turies earlier then, the *Viśeṣ-āvaśyaka bhāṣya* sixth century, had figuratively compared the *śruta* that is Mahāvīra s preachings with a lofty tree calling it *śruta skandha* This compound word more-over stands for the either part each of *Ācār-āṅga* the *Sūtra kṛt āṅga* the *Jñātr dharma kathā* and the *Vipāka sūtra* the four ancient texts being respectively the first second sixth and eleventh divi sions of the twelvefold preaching of Mahāvira Later on the twelve divisions with their sub-divisions were represented by metallic plaques which are called *śruta skandhas* or *Sarasvatī yantras* Engraved with statistic data in the tree with branches and other designs these plaques are enshurned in almost every Jaina temple particularly in south India

The tree-in railing motif frequenting in Indian art including the Gupta coins dating from the fourth century A D seems to be first depicted by the Jainas in the c second century B C rock-cut caves at Udayagiri in Puri district of Orissa

Jaina art significantly includes also the numerous images rep-resenting a juxtaposed couple which is diversely identified with the primitive couple of Adam and Eve with the deities of pro-geny known as Maṇibhadra and Bahu putrā and such other couples.Conspicuous by its presence on these images as also on many other types of images is the sturdy tree at times mango, which suggests that the *Jaina connoisseurs of art were the connois seurs of flora and fauna too*

The Jaina hoard of bronzes found at Chausa near Patna India includes a *caitya* tree with a Tīrthaṅkara seated atop The unpa ralleled bronze tree dates back to the first century A D

Woodcraft has been an expert avidence of the Jainas' love for trees through the ages

"The earliest Jaina architects seem to have used wood as their chief building material it was easily obtained and very suitable for use in a tropical country but one quality it conspicu ously lacked that of durability and the earliest Jaina buildings have all disappeared as completely as the early wooden churches in Ireland"*

A history-oriented narrative supported by iconographic evidences tells that Mahāvīra was represented by sandalwood images during his life time in the sixth century B C In A D 696 was init iated *Kāṣṭhā-saṅgha* a cult which allowed wood as one of the media for the images even of the Tirthankaras Embellishing places of residence and worship with wood carvings is an ancient practice coming down to date

Architecture with wooden components seems to have in India started with the Mauryan palace at Pāṭaliputra modern Patna in Bihar built by Candragupta 317 298 B C whose conversion to Jainism towards the end of his life, is recorded in literature epi graphs and sculpture as well By the sixteenth century A D majestic temples hundreds in number and many of them remaining extant were built completely in wood by the Jainas throughout Gujarat Karnataka and other regions particularly at Ahmedabad

Legionary *patlīs* or the wooden covers of manuscripts in birch and palm leaves and in paper with gorgeous miniatures in precious inks are the pride of place for the twenties of the Jaina col lections throughout the world

(c) Rains the Food of Our Food When man respects the soil he aften brings forth both beauty and bounty Egypt s Nile delta India s Ganga Sindhu and Brahmputra basins the Yangtse valley of China and the *fertile crescent* along the Tigris and Euphrates rivers have supported civilizations over five millennia because of the soils built up and replenished year after year from mineral rich sediments washed down from distant mountains

Also with its fascinating promise but ecological perils the science has come of age as half a century ago from the daring pioneer rain making experiment The weather satellite is perhaps only one tool in the modern meteorologists complex army of equipment, and to date it is the oest But the natural calamities from time to time emerge to dislocate the rainfalls all over the globe

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Stevenson, (Mrs.) Sinclair *The Heart of Jainism* Munshiram Manoharlal, New Delhi 1970 p. 279

Man-made calamities are rather more ruinous than the natural ones 'Major changes in the world water balance (e.g. use of all or almost all of the flow of rivers irrigation) can also affect climate since increase in evaporation over the continents would cause a redistribution of elements of the atmosphere's energy balance because the energy of the phase conversions of water would constitute a marked proportion of the total energy balance'*

The Jaina meteorologists of old were fully aware of the basic foundation of rainfall for the successful performance of the duties of the householder and the ascetics and for the fruitful functioning of the state in maintaining the resources of revenues and general domestic happiness Even during this age of science at the eve of the twentyfirst century nothing can thrive without the tiller of the soil Hence the emphasis was laid upon agriculture which all the rest of the society has to depend upon.

Tiruvalluvar the exponent of Tamil literature and identified with the great Jaina *ācārya* Kunda-kunda first century B C -A D says the tillers of the soil come first in the world and others come after them following them ** In his perennial Tamil work *Tirukkural* he shows a high sense of his destiny as poet when he calls the makers of poems the tillers of the field of the minds of men and the users of words as the sowers of seeds in a readied field ***

The remarks of G U Pope who found some Christian sentiments in the *Kural* which he immediately singled out for himself and offered the opinion that the author of the *Kural* should have come into contact with the Christian Apostle doubting Thomas who is legendarily said to have worked in Mylapore (Madras south-east coast of Indian peninsula) and met his martyrdom there'**** reveal the historical and cultural importance of *Tirukkural* Its chapter 2 of ten couplets, 'In Praise of Rain is significant as far as the rains and their stimulating the environment are concerned The chapter in full is worth quoting here

* Fedorov E.K. *loc cit.* p 96

** Quoted Subramanyam, Ka Naa, *Tiruvalluvar and His Tirukkural*, Bharatiya Jnanpith New Delhi 1987 p 35

*** Quoted, *ibid*, p 35

**** Subramanyam, Ka Naa, *loc. cit.*, p 36.

"The earth sustains itself on the rain from the sky, rain is life-giving nectar Rain produces the food we eat, *rain is the food of our food* Hunger would stalk the earth if rains fail If the rain clouds fail him the tiller cannot till the fields for sowing Rain can ruin and raise from ruin the world If rain cease to fall even grass cannot grow on earth Even the riches of the seas will dwindle to nothing if the rains do not give back to the seas their water *If the rains fail neither the annual festivals nor daily worship of the gods will take place* If the rains fail there will be neither munificence nor penance among men The world cannot survive without rain there can be no limitless supply of food without rain.

The rain results in various ways The most essential of them is the crops The crops are nothing but the vital principle *annam vai prānāh* Producing crops agriculture is one of the primitive still the modernmost occupations of our race The living instrument in getting the agriculture fruitful is the tiller How the tiller is above all is depicted by Tiruvalluvar in an imposing manner in no uncertain terms in his *Kural* (chapter 104) and the same is quoted here in full

However the world might whirl it has to follow the path of the plough tilling the soil is the noblest of human occupations *Tillers of the soil are the axle pins of the world* Those who have not the strength to follow the plough follow other pursuits But all other pursuits in the world are supported by the tilling of the soil Those who till the earth are those who really live, others simply follow them for their food Those who grow grains for food are those under whose spread umbrella stands the king whose umbrella protects the world Those who toil in the fields with their hands will never have to beg, they will ever be in a position to give food to those who beg for food Even those who have renounced the desires of the world will suffer if the tillers of the soil decide to sit in idleness A tiller who lets his land dry to a fourth of its weight will make it yield more even without manuring it The tilling of the land is important more important is the right type of manuring, more important still is the timely watering, and most important of all is it to guard the crop *If the owner of the land stays away without attending to it it will behave like a sulking wife to yield nothing* The earth like a maid will laugh at those who plead poverty and work not at tilling her'

IX
THE POLLUTION GOING ALLROUND DEADLY

This is the age of science The wonderful development of commerce industry and trade, the accumulation of wealth and the increasing division of labour the rise of urbanization, have all exercised a profound influence on the social political intellectual and religious life throughout the world The physical and human environment created for this reason has come out with hundreds of enlightening results for the posterity too

But on the other hand, almost for the same reason the rational and ethical ego is transformed into a romantic mystical, impulsive even freakish individualistic self nature is interpreted in analogy with such an ego reason is giving way to feeling and sentimentalism history is tended to support traditions the past is being authorized over the present This all has been resulted into diverse complications horrible and terrific now and to the days to come in the superlative degree of pollution all around

(a) **Oceanic Pollution** It is true as deduced by Rachel Carson in her renowned book *The Sea around Us* published in 1951 that blanketing three fourths of the earth the oceans with a volume of almost 320 million cubic miles cannot be polluted and that the environment of the oceans which harbours 2 00 000 species of life cannot be poisoned

But it also is true that in the coastal areas where numerous bottom organisms are destroyed and the continental shelf waters are polluted vital ocean fisheries are eliminated already pollution or overfishing and sometimes both have gouged fisheries around the world

> Also in a headlong rush to create more land vital coastal tidelands are being filled in for highways industry bridges and waterfront homes At the same time the remaining estuaries are fed billions of gallons of sewage and industrial waste everyday These poison fish choke out oyster and calm beds and make the bays and tidelands unfit for anything

* Based on Nelson, Gaylord, 'We Must Stop Killing Our Oceans' *The World around Us* p.220 ff

including garbage waste oil, dredging spoils industrial acids, caustics, cleaners and sludges, airplane-parts junked automobiles and spoiled food hundreds of million tons of solid waste are carried out by barge and ship and dumped in the ocean waters every year The restricted seas of the world are in even worse shape Deadly hydrogen sulfide has been building up in the depths of the Baltic sea If it spreads much more experts say the baltic would become an oceanic desert Perhaps more than any other problem, oil well blowouts in the sea and oil tanker breakups have begun to awaken us to the total inadequacy of our present ocean policies

Radioactivity from the fallout of early nuclear tests can still be found in any 50-gallon sample of water taken anywhere in the sea the worldwide use of toxic long lasting pesticides is having serious adverse effects on many species of fish-eating birds and birds of prey over vast portions of the earth and these poisons are also likely to attack marine phytoplankton a food fundamental in the chain of ocean life

Before we make the same mess of the ocean as we have made of the lands we must avoid accumulation of consumable and non consumable things beyond our needs and we must not transgress the supplementary Jaina vow of abstaining from purposeless sin this means having tough control over ocean activities such as building offshore jetports and drilling offshore oil wells in new areas which are ecologically sensitive

> If the hole in the keel of vessel sailing on the ocean is not closed water enters and the passengers certainly drown But if the hole is plugged the passengers reach their destination Similarly if influx is stopped there can be no obstacle to emancipation [195]

As soon as it is feasible we must end the dumping of wastes into the sea the lakes and the rivers Our only choice now is to put our technology to work at finding ways to recycle wastes back into the economy

Here also there is a Jaina precept for the help of mankind *of the five types of carefulness* [196] *in activity the fourth is carefulness in lifting and laying down and the fifth is carefulness in depositing waste products which both leave the least possibility for the pollutants to spread to harmful limits* We must halt the reckless dredging and filling of priceless tidelands and the tearing up of oceanfront in the name

of 'progress' Here the Jaina view of obstinance is helpful one curves his desire by not directing his thought beyond limits set by him, even though there may be opportunity for gains outside his limited field

That the Jaina oceanologists have been conscious of the bounteous nature of the oceans can be adjudged by the auspicious names given by them to the first few and the last oceans the Lavaṇ-oda, salt ocean the Kāl-oda black ocean, the Puṣkara-vara, ocean with its waters lotus-tinged, the Vāruṇi vara ocean with its waters tasting like spirituous liquor the Kṣīra vara milky ocean, the Ghṛta vara, ocean with its water tasting like *ghee* Ikṣu vara, the ocean with its water tasting like sugarcane juice, the Nand Īśvara vara, ocean which is the greatest of the delightful ones and which is known for the fifty-two eternal Jaina temples where gods perform an eight-day worship thrice a year the Svayam-bhū-ramana, ocean of self styled pleasure

(b) Population Explosion One of the phenomenal challenges this planet faces today is the problem of the galloping growth rate of population snowballing because of man's traditional mistrust ignorance and indecision Instead of channelling and concentrating all his attention energy and resources on controlling the population explosion man is diverting, dissipating and wasting them on escalating the nuclear arms race

If moreover the present trend of industrializing the environment and revolutionizing our lives continues, ours will be an urban planet with more than two-thirds of our race living and working in towns and cities by A.D 2,000 Increasingly new stresses are produced by the scale and rate of such changes in our developed environments and new coping skills are needed to meet the socio-technical demands of modernization

Contrary to this widely expressed feeling, there is one more partial feeling going on "The idea of stopping population growth is also worthless (both as a matter of fact and as a principle for a global ecological strategy) The fact alone that population (and equally its growth) is a necessary moment of social production predetermines the inevitability of a tendency for the number of people to increase since it is impossible to ensure extension of the developing production sphere (and especially industrial progress itself) simply by automation On the other hand population is the foun-

dation and subject of all social production a condition of any productive force and a condition and main source of real wealth and that is why its growth must help consolidate and perfect these bases and conditions which means further development of the production whole

The Jaina sociologists may agree to some extent with the English clergyman Malthus (A D 1766 1834) that the population increases in geometrical progression But they would hardly agree with his belief that social contradictions could be overcome by preventing the population growth by restricting marriages and also by regulating it through hunger epidemics wars etc **

The Jaina demographers may agree to much extent with the optimum population theory of J Bonner and the statements by G Taylor and P Ehrlich to the effect that the growth of population is the only cause of the present ecological crises* but they may suggest the regulation of population growth by way of the consolidation of a new socialist system and the implementation of the demographic policy constant with it

So far as the formation of a demographic policy of the Jainas by the Jainas and for the Jainas is concerned it badly needs a specific research in the Jaina population its structure (breakdown by sex age occupation nationality region) and dynamic balance (birth rate mortality migration etc)

Apart from this Jaina literature is devoid of the traditional Indian motto the more the merrier instead it proclaims the moral the fewer the happier The vows of chastity and limited possession are a testimony to this

That is why the propounders of Jaina Law pronounce The vagina is said to be full of numerous living organisms being constantly and spontaneously born there and these would of course, be killed in the friction brought about in sexual intercourse [197]

Those who because of attachment cannot renounce their own spouses they also should totally obstain from enjoying others spouses [198]

Fedorov E K *loc cit* p 109

** *DP* p 240

Ibid p 240

The contraceptive measures, both traditional and modern ones, have to be viewed in the light of this pronouncement only

It however, is remarkable from the intra-family environment of view that the Jaina law of *catur-vidha-sangha* (ascetics nuns laymen and laywomen) is raised on the bed rock of marital life In the words of Tiruvalluvar who is identified with the great Jaina *ācārya* Kunda kunda *harmonious marital life could be like this* (*Tirukkural* chapter 6)

> 'She is the best partner in life who has all the wifely qual ities and lives within her husband s means She who lacks skill in domestic management lacks every thing and is a shame, how ever dignified or beautiful otherwise The house which has a good wife in it will lack for nothing If the wife lack the virtues what use will a man s family life be? What can be better than a virtuous wife in the house of a family man? She who knows no other god but her husband and thinks of him from the moment of her waking up in the day *if she bid the rain fall it certainly will* She is truly the good wife who ever guards her virtue and reputation and is always in attendance on her hus- band The impenetrable fence which protects a wife is her own virtue no other fence can safeguard her as well Wives who win glory among mortals as caring well for their husband will win greater glory in heaven The husband of a non-virtuous woman cannot walk up-right before his detractors A good wife is a bles- sing in the house and good children are precious ornaments

Moreover perfect couple is supposed by Jaina law to beget chil dren so that the fourfold congregation of the community conti- nues on without cease Again a *Tirukkural* chapter (No 7) speaking of good offspring 'The greatest of benefits that can accrue to man in the world is the benefit of good offspring If a man have good cultured sons in this world he will be blessed for seven lives to come Sons are the only true wealth that a man might have They are born to him as a result of the good deeds he did in a previous birth Food which has been touched by the tender fingers of his son is nectar to the father It delights the physical being of man to touch his son it delights the father when he hears the son lisp words into his ear *only those who have heard their tender son s lis pings can know how sweet the sound can be* others will claim that

the harp and flute are sweeter Even the most powerful man on earth will feel gratified when he is told that his son is more famous than he himself is The mother when she hears her son praised is prouder than when she brought him forth into the world The best that a father can do to his son is to equip him with learning enough to stand up in the company of learned men The best that a son can do by his father is to make others wonder what good deeds of merit his father should have done to have him for son

(c) **Vehicular Emission** With a view to providing documentary and visual information on the problems of air pollution caused by vehicle exhaust identifying its causes and sources in relation to the transportation industry and recommending suitable measures for containment of the problem an all India seminar on vehicle emissions was held it aimed at discussing the existisng laws relating to atmospheric reference to India evaluating the impact of the legislation brought about by the Government of Maharashtra and studying its positive and negative points and proposing amendments to mitigate the sufferings of the people living in big cities.

Suggestions were also made towards improvement in the technology of two stroke engine powered motor cycles and scooters and smoke reduction from diesel powered buses and trucks Also efforts in the development of better monitoring instruments in the design of control devices such as catalytic convertors exhaust manifold reactions or after burners suitable for indigenous engines are required

As a simple and self sufficient solution to this problem Jaina moral science offers

(i) the vow of abstinence with regard to direction, that is taking a resolve not to participate in activities beyond set limits in the ten directions fixing the boundaries with well known mountains rivers villages towns and so on,[199] and

(ii) the vow of desisting from activity outside the locality determined by villages and so on within the aforesaid limits

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Organised by the Maharashtra State centre of the Institute of Engineers (India) at Bombay on November 25-26, 1985

Vide *Impact of Auto-exhaust Lead Pollution on Vegetation in Union Territory Delhi January 84 January 85* Central Board for the Prevention and Control of Water Pollution Skylark Building, Nehru Place New Delhi 110019

this[200] means, the lesser the transportation the lesser the pollution.

(iii) But, a natural and an interesting fact is that the ancient Jaina preceptors offered much the same solution to vehicle emission—the lesser the transportation the lesser the pollution. This fact is the more there is brilliance etc [201] the greater there is decrease with regard to the motion (movement from one place to another) etc [202] A Japanese specialist in the field of thermodynamics for example is trying to establish the fruitfulness of a hypothesis of minimising human growth by demonstrating that shorter' people are ecologically more sensible (eating less reducing the size of material outlays etc). *

(iv) Moreover the first of the five types of carefulness in activity is the carefulness in walking or movements which minimises the possibility of use of vehicles

(d) Lethal Pollution. 'We can set out to send men to the moon with reasonable assurance that we will succeed Yet we are so ignorant about the functioning of society that we cannot set out to eliminate poverty crime or air pollution or to promote rapid undamaging technological development with a reasonable assurance of success **

How fatal pollution is can be inferred from a series of instances which have recently taken place apart from the one caused by the dreadful bombardment over a couple of cities in Japan during the second world war The world wide use of toxic long-lasting pesticides is proving to be a fatal blow for a number of species of fish-eating birds and birds of prey These poisons can also attack marine phytoplankton.

On*** the morning of December 29 1986 dead fish were seen floating on the waters and piled up in heaps on the banks, of the Indian river Gomati The pollution of the river caused by effluents discharged by two distilleries situated on its banks not only killed a large variety of fishes in thousands, but also might prove a grave health hazard and a grim threat to the flora and fauna in the river

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* Thomas, T Samaras, 'Short Is Beautiful *The Futurist* 12 4 1978 p 251 54

** Bates, Frederick L., *The Social Impact Computers and Society* (Ed G.A Nikolaieff) H.W Wilson Co., New York, 1970 p 65

*** Based on *Blitz* January 10 1987 Bombay p 5

The effluents contained a toxic substance called aldohyde, which is known to be carcinogenic and which can lead to stomach cancer and other serious ailments in human beings Aldohyde had been recognized throughout the world as a major environmental pollutant, and the presence of the toxic subtance in the untreated effluent can prove lethal and fatal to aquatic life especially fish. Aldohyde can also cause fatal deaths.

If water of a river is unclean taking a holy dip will not cleanse the body from sin This is in tune with the Jaina moral code for the laity " *Those with right faith are advised not to take ritual baths in rivers lakes etc that also being a prudent way to keep them free of pollution* [203] Also the Jainas are advised not to ritually deposit their idols and such other things in rivers, etc

Pollution of Ganges was a headline appeared nearly seventy years back in a leading daily *The Times of India*, New Delhi The news under the headline was Allahabad December 5 1918 The pollution of the Ganges owing to the apprecedentedly large number of unburnt corpses being daily thrown into it to be left there to decompose in ordinary process of nature is a matter that has provoked considerable comment both in European and Indian circles in the areas particulary affected It is difficult for the authorities of any place to deal with a problem of this kind seeing that the Hindu inhabitants of every village along the banks of the Ganges have from time immemorial been accustomed to depositing their dead in the sacred river The possible study is the speedy adoption or proper senitary measures by the local Government and in the active cooperation of leaders of the Hindu community

For a little relief the Government of India has undertaken a scheme of purifying the major rivers*** and the work for the Ganga has recently been started at a large scale ** And this is quite in

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Vide *Water Quality Monitoring An Indian Experience* Central Board for the Prevention and Control of Water Pollution, New Delhi

** Vide *Water Pollution from Mass Bathing A Case-study in Ganga* Central Board for the Prevention and Control of Water Pollution New Delhi.

*** Vide *Scheme for Zoning and Classification of Indian Rivers Estuaries and Coastal Waters* (Part one Sweet Water) Central Board for the Prevention and Control of Water Pollution New Delhi

** Vide (1) *Ionic Balance of Water Quality at Uttarakhand Ganga Forming Tributaries* (2) *Ganga Basin Report (Part II Entire Ganga Basin)* Central Board for the Prevention and Control of Water Pollution New Delhi

tune with the Jaina moral code for the laity

As for as animal and human mortality due to pollution is concerned, the world again witnessed on December 2, 1984, the most unfortunate night when thousands of animals and birds and human beings were claimed in a single stroke by a fatal gas leakage polluting the atmosphere at Bhopal which is the capital city of Madhya Pradesh in India

> *The history of mankind would have not recorded this worst possible accident had the supplementary vows of desisting from purposeless sin preached by the Jinas been observed by those responsible* Of the five kinds of this vow the second is desisting from preaching sin or using words which incite others to cause sufferings to animals to pursue commercial and other activities causing injury to living beings and so on one of the transgressions of this vow is indulging in too much action without considering the object

(e) Atomic Horror Even the deepest sleepers awoke when in August 1945 the first atom bombs fell on Japanese cities" Since then the proverbial phrase *vajra pata* or fall of thunderbolt has been outbalanced The recent reactor accident at Chernobyl in the Soviet Union has again focussed attention on the safety of nuclear power However there s a better news on the horizon Scientists at the Arganne National Laboratory near Chicago have developed an experimental reactor that promises to be accident proof' It will be able to protect itself against any mechanical malfunctions or human errors The new reactor uses liquid sodium to remove heat from the radioactive core instead of pressurized water

Still there has been a race between the major nations of the world to join the nuclear club Even the developing and least developed countries are utilizing their limited revenues in purchasing the military hardware produced by the industrialized countries and indulging in disastrous wars among themselves Even more they are now diverted to produce more and more destructive and fool proof nuclear warheads weapons delivery systems and countering devices as well as counter counter devices

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Born, Max *My Life and My Views* Scribner & Sons, New York 1968 p 191

Span July 1986 p 39

While environmentalists in terms of both factors and influence are perplexed and atmosphereic pollution has thrown meteorol ogists into bewilderment the human race must be thankful to the universal vows of non injury and limited possession preached by the Jaina preceptors and the magnanimous doctrine of *Syād vāda* 204 which have opened the eyes of the superpowers of the world and have directed their research towards the peaceful use of the atomic power

> Like a milkmaid drawing one end of the rope round the churning rod and loosening the other Jaina philosophy deals with the reality of things and succeeds in acquiring the essence of reality [205]

This Jaina doctrine of manifold points of view (relative pluralism) called An ek ānta vāda has much to suggest with regard to the constructive use of atomic energy as an inexhaustible and cheap source of power it may be developed to fully substitute petroleum and coal which are going to be exhausted within a few decades the radio active substance can be used to destroy infected tissues in the human body the study of inner structure of plants and living organisms will also be made easier by atomic research

We can say with confidence that it is the idea of pluralism in all its varied manifestations and aspects that is the core the centre of gravity of all contemporary Western philosophical and socio political thought

X
CREATING HARMONIOUS ENVIRONMENT

From in the womb on the environment begins to shape our sta bility and transition The first extraordinary environment (the womb) and the earliest transition (birth) from that environment create a template for our response to future environments and transitions *That is why the Jaina preceptors say a newly born is neither a Brahmana nor a Ksatriya nor a Vaiśya nor a Śudra* It is its envi ronments that would make him turn some such thing

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Fedoseev I N Philosophy and the Ideological Problems of Modern Science *Voprosy filosofii* 1978 12 p 34-49

On 10 December 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights corresponding to the above Jaina maxim

All human beings are born with equal and inalienable rights and fundamental freedoms *The United Nations is committed to upholding promoting and protecting the human rights of every individual* This commitment stems from the United Nations Charter which reaffirms the faith of the peoples of the world in fundamental human rights and in the dignity and worth of the human person In the Universal Declaration of Human Rights the United Nations has stated in clear and simple terms the rights which belong equally to every person These rights belong to you They are your rights Familiarize yourself with them Help to promote and defend them for yourself as well as for your fellow human beings

Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and to cause it to be disseminated displayed read and expounded principally in schools and other educational institutions without distinction based on the political status of countries or territories

Here is a happy news appeared in *The Tribune* an Indian daily dated 25-4 1989, page 16 Geneva April 24 (DPA) Jailed South African nationalist leader Nelson Mandela has been chosen to be the first recipient of a $ 250 000 Human Rights prize donated by Libyan leader Moammer Gaddafi a Swiss legislator announced on Saturday Jean Ziegler Professor of Sociology in Geneva and a Social Democratic Deputy in the Federal assembly said an award ceremony for the prize would take place on June 10 in Geneva Mandela President of the outlawed African National Congress has been serving a life sentence for the past 25 years Earlier awards received by him include the Jawahar Lal Nehru International Peace Award

The aphoristic anthology reproduced here below after a brief survey will show how far the Jaina code of canduct is based on the idea of Human Rights

(a) Environmental Psychology The impact of environmental change on human behaviour is aired depending upon the psychosocial situation and the developmental stage of the people

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Based on a brochur issued by Amnesty International (Indian section New Delhi)

affected in given transitions as mentioned below·

(i) Individuals experience psychological stress reactions when there is unexpected or unusual change in their social or physical environment Example of such transitions or uprooting are due to war or natural disaster or forced relocation

(ii) Emotional stress is likely to increase when environmental change occurs at the time as life-crisis that involve the disruption of emotional bonds Grieving widows as compared with married women have a significantly higher mortality rate within one year after a radical change in their lives Divorced persons in the year following their final separation have an ill ness rate of approximately twelve times that of married per sons of similar age and situation

(iii) Emotional stress and health hazards are likely to increase when environmental changes cluster around critical developmental periods such as adolescence first pregnancy menopause retirement and other transitions in the life cycle These transitions involve change in one s biology self image social role and interactions with new people in a psychosocially different environment

(iv) Often, stress reactions that develop in times of environ mental change include mechanisms and strategies of coping behaviour How effective these coping patterns are in given sit uations of change depends on several factors the perception of the threatening or promising elements in the situations mot ivations and readiness to respond creatively to the environ mental challenge emotional and social supports that are available and used in such crisis and cultural provisions for institutionalised solutions to crisis

These transtions and behavioural varieties and the ones which are not mentioned here are all covered in the twentyfive types of passions which had been detailed two thousand years back by the Jaina preceptors as follows

The four passions are anger pride deceitfulness and greed Each of these four is further divided into four classes namely that which leads to infinite births that which hinders partial abstinence that which disturbs complete self restraint and that which interferes with perfect conduct Thus there are sixteen passions The quasi passions are nine laughter liking, disliking sorrow fear disgust the male sex passion the female sex-passion and the neuter sex

passion, the total is twentyfive[206]

"The different organisms mentioned above are *Jīvas* or souls in association with matter or *pudgala* If you look at the system of metaphysics as a whole you have the picture of an infinite number of *jīvas* caught in the vortex of matter souls surrounded by a soul less environment This picture is extremely analogous to the cosmic picture of the Sāṅkhyas an infinite number of *Puruṣas* submerged in an ocean of *Prakṛti* and drifting along the current of *Prakṛtic* evolution But here instead of one homogenous *Prakrti* constituting the environment of the *Puruṣas* we have the five *ajīva dravyas* forming the appropriate stage for the enactment of the spiritual drama of souls

> Affective consciousness plays a very important part in Jaina metaphysics The whole religious discipline is directly secured by a stoic freedom from the affective influence of environmental objects The substratum of the living is of 108 kinds as detailed below

Complete absorption in a plan to commit violence etc with pas sion is called *samrambha* or endeavour collecting the necessary materials for it is *samarambha* or preparation commencement of it is *arambha* Each of these three could be a bodily activity or/and a speech-activity or/and a thought-activity (3x3=9) One may per form each of the nine activities oneself one may get each of the nine activities performed by someone else one may approve of each of the nine activities done by another fellow (9x3=27) Each of the twenty-seven activities could be instigated by anger or/and pride or/and deceitfulness or/and greed (27 x 4 = 108)

Ritualistically related to the 108 beads of the rosary of Jaina tra dition these details of the substratum of the living have much scope for their study in the light of psychoanalysis and Freudianism A critical interpretation of these details may also help solve the problem of relation between the psychical and physical on the one hand on the other hand it may encourage investigation of the laws of man s activity in creating what is new and original in art science technology ecology environment and so on.

The appeal comming from an ancient thinker Plotinus A.D.270 is highly appreciable in this context 'Withdraw into yourself and

Chakravarti, A., Introduction *Pañcāsti-kāya-sāra* of Ācārya Kunda-kunda (52 B.C.

look. And if you do not find yourself beautiful yet act as does the creator of a statue that is to be made beautiful He cuts away here he smooths there he makes this line lighter this line purer until a lovely face has grown upon his work So do you also.. never cease chiselling your statue*

(b) Harmonizing Emotions Here quoted are a few aphorisms from a tenth century A D text of Jaina ethics with symbolic sug gestions so far as emotions and sentiments are concerned

(i) Those who have been impressed with the highest *ahimsā* elixir which leads to immortality should not be distressed on seeing the improper behaviour of the ignorant [207]

(ii) *Sacred religion is very subtle and there is no wrong in com mitting himsā for the sake of religion People should not allow them selves to be thus deceived in the name of religion and should never kill embodied beings* [208]

(iii) Never entertain the wrong idea that religion flourishes through gods and that therefore everything may be offered to them Do not kill embodied beings under such perverted judgement [209]

(iv) Animals should not be killed for guests in belief that there is no harm in killing goats etc for the sake of persons deserv ing respect [210]

(v) With the idea that a meal prepared from the slaughter of one living being is preferable to that produced by the destruc tion of many lives one should never kill a living being of a higher grade [211]

(vi) Beings which kill others should not be killed in the belief that the destruction of one of them leads to the protection of many others [212]

(vii) These kill many lives and accumulate grave sin doing this act of socalled mercy those who injure others should not be killed [213]

(viii) *'Those in great suffering will on being killed soon obtain relief from agony' do not even kill the distressed one by having grasped the sword of such misconception* [214]

(ix) It is difficult to obtain happiness The happy shall if killed continue to be happy do not adopt the weapon of this false reasoning for killing those who are happy [215]

(x) A disciple desirous of piety should not cut off the head of his own preceptor when he by means of constant practice

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* Quoted by E F Schumacher *A Guide for the Perplexed* London 1982 p 77

has attained such perfection of concentration as leads to a good condition of life[216]

(xi) Do not believe in the doctrine 'the body being destroyed the soul will be free' which was inculcated (around the tenth century by a religious school called Khārapaṭika now extinct), impelled by their thirst for small riches, for inducing such belief in their pupils[217]

(xii) One should not kill himself by zealously giving one s own flesh as food to another starving one seen approaching in front[218]

(c) Harmonizing Administration Whatever be he/she called, king or head of the state his/her administration should be gov erned by justice say by moral law *Only he who is evil can prosper under an evil government* Even natural phenomena are made subservient to the moral law the *Tirukkural* (Chapter 56) may be quoted here·

(i) More cruel than the murderer who takes life is the king who oppresses his subject with injustice

(ii) If the armed dacoit demand give it is oppression likewise is it oppression if the king demand gifts from his subjects

(iii) The country of the king who does not daily examine and punish evil-doers will daily lapse a little into ruin

(iv) The king whose sceptre is not straight and who con sults no one in the administering of justice will lose both his country and his wealth

(v) The tears of those who groan under the oppression of a king will wash away his prosperity and might

(vi) Just governance is what gives permanence to a king s fame without justice his fame will wane and disappear

(vii) Lack of rain creates a parched thirsty world, lack of jus tice creates parched men in a kingdom

(viii) If a ruler is unjust, to prosper under him is shameful it is better to be poor under an unjust king

(ix) If the king of a land stray from the just and right path, even rains will fail in the land

(x) *The cows will not yield their measure of milk and the chosen ones of the land will forget their scriptures in a land where the king is unjust*

(d) Harmony through Justice· Even as a joke reproach is painful, therefore the cultured man exhibits even to his enemies pleasing qualities and behaviour 'Even to those who do him real harm, the cultured man shows himself well behaved ' 'Remember even the basest among men look like men there is nothing with which can surpass his resemblance in this world These are the sayings of Tiruvalluvar from his *Tirukkural* which may again be quoted (chapter 55) here

(i) The way justice is to be administered is to think well without inclining to either side consult the men conversant with the law and take a firm decision.

(ii) The world enjoys prosperity when the heavens send rain the people enjoy prosperity when the king is just

(iii) Scripture and reasonable codes and righteousness form the three bases of a king's justice

(iv) The king who is known to be just and who loves his subjects will retain his rule over the world for a considerable time

(v) It will rain seasonally and the harvest yield plenty in a land where the king is just

(vi) More than the lance which is sharp the straight sceptre that does not bend in injustice brings great victories to a king

(vii) *The king rules the world and justice rules the king*

(viii) The king who is not accessible easily who does not know the knowers of the law and who is unjust falls low in rank and loses the esteem of the people and ultimately ruins himself and his kingdom

(ix) The king who has the duty of protecting his subjects from the enemy and has to work for their welfare should not be deemed to be mistaken if he is strict in the administration of justice

(x) The farmer weeds out the tares from his fields in the interest of a good crop in the interest of a good men of land the king should punish the wicked and kill killers

(e) Harmony Through Spirituality· The age of miracles has passed but the age of spirituality is resettling At the outset let us learn what has to be learnt without any doubt and having learnt follow closely what we have learnt

(i) The three jewels (right belief knowledge and conduct) should be followed even partially every moment without cessation, by a householder desirous of everlasting liberation [219]

(ii) In every thought activity there is no bondage so far as there is right belief, and there is bondage so far as there is passion [220]

(iii) In every thought activity there is no bondage so far as there is right knowledge and there is bondage so far as there is passion.[221]

(iv) In every thought activity there is no bondage so far as there is right conduct and there is bondage so far as there is passion [222]

(v) I bow to the philosophy of *An-ek-ānta* which is the root basis of the highest scripture which dispells the notions about elephant of persons born blind and which removes the contradictions amongst all those who entertain one-sided points of view [223]

SANSKRIT FOOTNOTES (ROMANIZED)

T =Tattv ārth ādhigama-sūtra *S* =Sarv ārtha-siddhi

1 Mokṣa-mārgasya netāram
bhettāraṁ karma bhū bhṛtām/
jñātāraṁ viśva-tattvānām
vande tad guṇa-labdhaye// Auspicious verse of the *T*

2 Namo Arahaṁtāṇam
namo Siddhānam namo Āiriyānam/
namo Uvajjhāyāṇam
namo loe savva-sāhūnam// The most auspecious incantation known to every Jaina

3 Samyag-darśana-jñāna-cāritrāni moksa-mārgah/ *T* 1 1

4 Tattv ārtha-śraddhānaṁ samyag darśanam/ *T* 1 2

5 Jīv-ā jīv āsrava-bandha-samvara-nirjarā moksās-tattvam/ *T* 1-4.

6. Upayogo lakṣaṇam/ *T* 2 8

7 Sa dvi vidho ṣta-catur bhedaḥ/ *T* 2 9

8 Sa-kasāyatvāj-jīvah karmaṇo yogyān pudgālan ādatte sa bandhaḥ/ *T* 8-2

9 A jīva-kāyā dharm-ā-dharm ākāśa pudgalāh/ *T* 5-1

10. The word *pudgala* with special meaning in Jainism is defined here below —Author

11 The words *dharma* and *a-dharma* with special meaning in Jainism are defined here below —Author

12. Ākāśaṁ dvi-dhā vibhaktam lok-ākāśam a-lok-ākāśam ca/ *S* 5-12.

13. Kālaś-ca/ *T* 5-39

14. Kāya-vāṅ-manaḥ karma yogaḥ/ T 6-1
15. Sa āsravaḥ/ T 6-2.
16. Śubhah puṇyasy-āśubhaḥ pāpasya/ T 6-3
17 Mithyā-darśan-āvirati-pramāda-kaṣāya-yogā bandha-hetavaḥ/ T 8-1
18. An-ādi sambandhe ca/ T 2-41
19 Prakrti-sthity yanubhava-pradeśās-tad vadhayah/ T 8-3.
20 Āsrava-nirodhah samvaraḥ/ T 9-1
21 Sa gupti-samiti-dharm-ānuprekṣā-pariṣaha jaya-cāritraih/ T 9-2
22. Tapasā nirjarā ca/ T 9-3.
23 Eka-deśa karma-sanksaya laksanā nirjarā/ S 1-4
24. Bandha hetv a bhāva-nirjarābhyāṁ krtsna karma vipramokso moksah/ T 10-2
25 Aupaśamik-ādi bhavyatvānāṁ ca/ T 10-3
26. Anyatra kevala samyaktva-jñāna-darśana-siddhatvebhyah/ T 10-4
27 Śaṅkā-kāṅksā-vicikits-ānya-drsti praśamsā-saṁstavāh samyag-drster atīcārāḥ/ T 7 23
28 Yena yena prakārena jiv ādayah padārthā vyavasthitās-tena ten āvagamah samyag jñānam/ S 1 1
29 Mati śrut āvadhi manah paryaya kevalāni jñānam/ T 1 9
30 Tat pramāne/ T 1 10
31 Pragrhya pramānatah parinati viśeṣād arth-āvadhāranaṁ nayah iti/ Sakala-viṣayatvāc-ca pramānasya/ Tathā c-oktaṁ sakal-ādeśah pramān ādhīno vikal ādeso nay adhīna iti/ S 1-6
32 Tad indriy ān indriya nimittam/ T 1 14
33 Śrutam an-indriyasya/ T 2 21
34 Ādye paroksam/ T 1 11
35 Pratyaksam anyat/ T 1 12
36 Naigama sangraha vyavahār arju sutra-śabda-samabhirūd-aivam bhūtā nayāh/ T 1 33
37 Sāmānya laksanam tāvad vastuny anek-ān-ātmany avirodhena hetv-arpanāt sādhya-viśesasya yāthātmya-pramāna pravanaḥ prayogo nayah/ S 1-33
38 Sa dvedhā, drvya ārthikah paryāy ārthikaś-c-eti/ S 1-33
39 Uttar-ottara-sūkṣma-visayatvād esām kramah pūrva-pūrva-hetukatvāc-ca/ Evam ete nayāḥ pūrva pūrva-mahā-visayā uttar-ottar ānukūl ālpa visayā dravyasy ānanta śakteḥ prati-sakti vibhidyamānā bahu vikalpā jāyante/ Ta ete guṇa-pradhānatayā paraspara-tantrāh samyag-darśana hetavah purus-artha-kriyā-sādhana-sāmarthyāt tantv-ādaya iva yath-opāyam viniveśyam ānāh pat ādi sañjñā sva-tantrās-c-ā-samarthāh/ S 1 33
40 Saṁsāra kārana nivrttiṁ praty āgūrnasya jñānavataḥ karm-adāna nimitta kriy-oparamah samyak-cāritram/ A jñāna-pūrvak-ācarana-nivrtty artham samyag viśeṣanam/ S 1 1
41 Āsrava-nirodhah saṁvarah/ T 9-1
42 Sa gupti samiti dharm ānupreksā-parīsaha-jaya cāritraih/ T 9-2
43 Samāyika cched opasthāpanā parihāra viśuddhi-sūkṣma-sāmparāya yathākhyātam iti cāritram/ T 9-18

44. Dharm-e'ntar-bhūtam api cāritram ante gṛhyate mokṣa-prāpteḥ sākṣāt-kāraṇam iti jñāpan-ārtham/ S. 9-18
45 Uttama-kṣamā-mārdav-ārjava-śauca-satya-saṃyama-tapas-tyāg ākiñcanya-brahma-caryāṇi dharmaḥ/ T 9-6.
46. Niś-salyo vratī/ T 7 18.
47 Sṛnāti hinast īti śalyam/... Tat tri vidhaṁ. māyā-śalyam, nidāna-śalyam mithyā-darśana-śalyam iti/ S 7 18.
48 Deśa-sarvato nu-mahatī/ T 7 2
49 Etāni vratāni bhāvitāni var-auṣadha-vad yatna vatā duhkha-nivṛtti-nimittāni bhavanti/ S 7 2
50 Pramatta-yogāt prāṇa vyapa-ropaṇam hiṁsā/ T 7 13
51 'Svayam ev ātman ātmānam hinasty ātmā pramāda vān/
Pūrvaṁ prāṇy antarāṇāṁ tu paścāt syād vā na vā vadhah// S 7 13
52 Vān mano-gupt īry ādāna-nikṣepaṇa-samity ālokita-pāna bhojanāni pañca/ T 7-4
53 Bandha-vadha-cched āti bhār āropaṇ ānna pāna nirodhāḥ/ T 7 25
54 Ātma pariṇāma hiṁsana-
hetutvāt sarvam eva hiṁs-aitat/
Anṛta vacan ādı kevalam
udāhṛtam śiṣya bodhāya// Amṛta candr ācārya *Puruṣ-ārtha siddhy-upāya* Lucknow 1933 42
55 A sad-abhidhānam anṛtam/ T 7 14
56. Tasmād-dhiṁsā-karaṁ vaco nṛtam iti niśceyam/ S 7 14
57 Krodha-lobha-bhīrutva-hāsya praty ākhyānāny-anu vīci bhāṣaṇam ca pañca/ T 7 5
58 Mithy-opadeśa raho bhyākhyāna kūṭa lekha kriyā nyās-āpahāra sākāra-mantra-bhedāḥ/ T 7 26
59 A datt ādānam steyam/ T 7 15
60 Yatra sankleśa pariṇāmena pravṛttis tatra steyam bhavati bāhya-vastuno grahaṇe c- a-grahaṇe ca/ S 7 15
61 Śūny āgāra vimocit āvāsa-par-oparodh ā karaṇa-bhaikṣya-śuddhi-sa-dharm ā-visaṃvādāḥ pañca/ T 7-6
62 Stena-prayoga-tad ā-hṛt ādāna-viruddha rājy ātikrama-hīn ādhika mān-onmāna-prati rūpaka vyavahārāḥ/ T 7 27
63 Maithunam a-brahma/ T 7 16.
64. Mithunasya karma maithunam ity ucyate na sarvaṁ karma. / S 7 16.
65. A hiṁs-ādayo guṇā yasmin paripālyamāne bṛṁhanti vṛddhim upayānti tad brahma/ S 7 16.
66. Strī-rāga-kathā-śravaṇa-tan manohar ānga nirīkṣaṇa-pūrva-rat-ānu-smaraṇa-vṛṣy-eṣṭa-rasa-sva-śarīra-saṃskāra-tyāgāḥ pañca/ T 7 7
67 Para-vivāha-karaṇ-etvarikā-parigṛhīt-ā-parigṛhītā-gaman-ān-aṅga-krīḍa-kāma-tīvr-abhini veśāḥ/ T 7 28
68 Ta ete sva-dāra-santoṣa vratasy-āticārāḥ/ S 7 28
69 Mūrcchā parigrahaḥ/ T 7 17
70. A-saty-api bāhye mam-edam iti saṅkalpa-vān sa-parigraha eva bhavati/ S 7 17

71 Manojñ-ā-manojñ-endriya-viṣaya-rāga-dveṣa-varjanāni pañca/ *T* 7-8.

72 Kṣetra-vāstu hiraṇya-suvarṇa-dhana-dhānya-dāsī-dāsa-kupya-pramāṇ-ātikramaḥ/ *T* 7-29

73 Kim c-ānyad yath āmiṣām vratānām draḍhim-ārtham bhāvanāh pratiyante tad vipaścidbhir iti bhāvan-opadeśah/ *S* 7-8.

74 Hims-ādiṣv-ih-āmutr-āpāy-āvadya-darśanam/ *T* 7-9

75 Dukhham eva vā/ *T* 7 10.

76 Jagat kāya sva-bhāvau vā saṁvega vairāgy-ārtham/ *T* 7 12.

77 Maitrī pramoda-kārunya mādhyasthyāni ca sattva-gun-ādhika-kliśyamān-ā-vineyesu/ *T* 7 11

78 Sattvesu maitrim gunisu pramodam
klistesu jivesu krpa-paratvam/
Madhyastha-bhavam viprita-vrttu,
sada mam-atma vidadhatu deva// Acarya Amita-gati (c. tenth century) *Bhavanadvatrimsatika* verse 1 (in the *Jnanapitha-pujanjali* New Delhi, 1969)

79 Dig deś-ān artha daṇḍa virati sāmāyika proṣadh-opavās-opabhoga-paribhoga parimān ā-tithi-samvibhāga-vrata-sampannaś-ca/ *T* 7 21

80 Ūrdhv ādhas-tiryag vyati krama-ksetra-vṛdhi-smrty antar-ādhanāni/ *T* 7-30

81 Ānayana preṣya-prayoga-śabda rūp-ānupāta-pudgala kṣepāh/ *T* 7-31

82 Kandarpa-kautkucya-maukhary ā-samīkṣy ādhi karan-opabhoga paribhog anarthakyāni/ *T* 7 33

83 Yoga-duṣprani-dhān ānadara smṛty anupa-sthānāni/ *T* 7 33

84 A praty-aveksit āpramārjit otsarg ādāna samstar-opakraman-ān ādara smrty anu pasthānāni/ *T* 7 34

85 Sa-citta-sambandha-sammisr ābhiṣava-duhpakv-āhārāḥ/ *T* 7 35

86 Sa-citta niksep-āpidhāna para-vyapadeśa-mātsarya-kāl atikramāh/ *T* 7 36

87 Anugrah ārtham svasy-ātisargo dānam/ *T* 7 38

88 Vidhi dravya dātr pātra viśesāt tad viśesah/ *T* 7-39

89 Tatas-ca punya-phala-viśesah ksity ādi-viśesād bīja-phala-viśeṣa vat/ *S* 7-39

90 Tapo dharme ntar bhutam api prthag-ucyate/ *S* 9-3

91 An-asan āvamaudarya vrtti parisamkhyāna-rasa-parityāga-vivikta-śayy asana kāya-kleśā bāhyam tapah/ *T* 9-19

92 Prāyaś-citta vinaya vaiyāvrttya-svādhyāya-vyutsarga dhyānāny uttaram/ *T* 9-20

93 Jnānam-ev ā parispand āgni sikhā vad avabhasamānam dhyānam/ *S* 9-28

94 Māraṇ-āntikīm sal lekhanām josita/ *T* 7 22

95 Upasarge durbhikse
jarasi rujāyām ca niḥpratīkare/
Dharmāya tanu vimocanam
āhuh sal lekhanām āryāh//Samanta-bhadr ācārya (second century A D) *Ratna karanda-śrāvak-ācara* Delhi 1951 verse 122

96 Kim ca maranasy ānistatvad yatha vanijo vividha panya-dān-ādāna sancaya-parasya / *S* 7 22

97 Jivita-maran āśaṁsā mitr ānurāga-sukh ānubandha-nidānāni/ *T* 7-37

98 Ghan-odadhi valayam ghana-vāta valaya-pratistham/ Ghana-vāta-valayam

99 Sarva-pad-ārthānāṁ sādhāraṇ-āvagāhana-hetutvam asy-ā-sādhāraṇam/ S 5-18.
100. Ākāśasy-ān-antāḥ/ T 5-9
101 Samantād an-antasy-ālok-ākāśasya bahu-madhya-deśa-bhāvino lokasya saṁsthan-ādi-vidhir-vyākhyātah/ S 9-7
102. Lok-ākāśe'vagāhaḥ/ T 5-12.
103 Utpāda-vyaya-dhrauvya-yuktaṁ sat/ T 5-30
104 Sad dravya-lakṣaṇam/ T 5-29
105 Cetanasy-ā-cetanasya vā dravyasya svām jātim a-jahata ubhaya nimitta-vaśād bhāv-āntar-āvāptir utpādanam utpādaḥ/ Mṛt-piṇḍasya ghaṭa-paryāya-vat/ Tathā pūrva-bhāva-vigamanam vyayaḥ/ yathā ghat-otpattau piṇḍ-ākṛtayaḥ/ S 5-30
106. An-ādi-pāriṇāmika-sva-bhāvena vyay-oday-ā-bhāvād dhruvati sthirībhavat iti dhruvaḥ/ S 5-30
107 Tad bhāv-āvyayam nityam/ T 5-31
108 Guṇa-paryaya-vad dravyam/ T 5-38
109 Dravy-āśrayā nirguṇā guṇāḥ/ T 5-41
110 Tad bhāvaḥ parināmah/ T 5-42.
111 Sva-nimittas-tāvad an-antānām-a-guru laghu guṇānām āgama-prāmāṇyād-abhyupa-gamyamānānām sat sthāna patitayā vrddhyā hānyā ca pravarta-mānānām. / S 5-7
112 Na tath-ākāśam pūrvam dharm ādīny uttara-kāla-bhāvīni/ S 5-12
113 Jīvāś-ca/ T 5-3
114 Paraspar-opagraho jīvānām/ T 5-21
115 Saṁsārino muktāś-ca/ T 2 10
116. Āha, amī parinirvṛttā gati jāty ādi. / S 10-9
117 Saṁsārinas-trasa-sthāvarāḥ/ T 2 12
118 Sa-manask-ā-manaskāh/ T 2 11
119 Dv-īndriy-ādayas-trasāh/ T 2 14.
120. Kṛmi pipīlikā-bhramara-manuṣy-ādīnām ek-aika vṛddhānī/ T 2 23.
121 Pṛthivy-ap-tejo-vāyu-vanaspatayah sthāvarāḥ/ T 2 13
122 Eṣām pṛthivy-ādīnām-ārṣe cātur vidhyam uktam praty-ekam/ / S 2 13
123 Pṛthivy-ap-tejo-vāyu-manāmsi pudgala-dravye ntar bhavanti/ S 5-3
124 ...Ten-anya-vādi-parikalpitānām pṛthivy-ādīnām nivṛttih kṛtā bhavati/ S 5-3
125 Rūpinah pudgalāh/ T 5-5.
126. Sparśa-rasa-gandha-varṇa-vantaḥ pudgalāḥ/ T 5-23
127 Saṅkhyey-ā-saṅkhyeyāś-ca pudgalānām/ T 5-10.
128 N-āṇoḥ/ T 5-11
129 Pradeśa-mātratvāt/ S 5-11
130 Ākāśa-pradeśasy-aikasya pradeśa-bhed-ā-bhāvād-a pradeśatvam anor api/ S 5-11
131 Śarīra-vān-manah-prāṇ-āpānāh pudgalānām/ T 5-19
132 Audārika-vaikriyik-āhāraka-taijasa-kārmaṇāni śarīrāṇi/ T 2-36
133 Viśiṣṭa-nāma-karm-oday-āpādita-vṛttīni śīryanta iti śarīrāni prakṛti viśeṣ odaya-prāpta-vṛttīni.../ S 2-36.

134 Vāg dvi vidhā dravya-vāg, bhava vāg, iti/ / S 5-19
135 Mano dvi-vidhaṁ dravya-mano bhava-manaś-c-eti/ / S 5-19
136 Kaś-cid-āha, mano dravy-āntaram rūp-ādi parināma-rahitam anu mātram / S 5-19
137 A-drsta vaśād asy ālata-cakra vat paribhramanam / S 5-19
138 Vīry-āntarāya-jñān avarana ksay-opaśamì-āng opāngānām. / S 5-19
139 Sukha-duḥkha-jīvita-maraṇ opagrahāś-ca / T 5-20
140 Sad a-sad vedy odaye ntaraṅga hetau sati bāhya-dravy ādi-paripāka nimitta-vaśād utpadyamāna. / S 5-20
141 Pudgalānām pudgala-krtā upakārā iti/ / S 5-20
142 Śabda bandha sauksmya sthaulya samsthāna bheda tamaś chāy ātap-odyota vantaś-ca/ T 5-24
143 Ca śabdena nodan ābhighāt ādayah pudgala-pariṇāmāḥ. / S 5-24
144 Aṇavah skandhāś-ca/ T 5-25
145 Bheda-sanghātebhya utpadyante/ T 5-26
146 Bhedād aṇuḥ/ T 5-27
147 Bheda-sanghatābhyām cākṣuṣaḥ/ T 5-28
148 Snigdha rūkṣatvād bandhaḥ/ T 5 33
149 Na jaghanya gunānām/ T 5 34
150 Guna sāmye sadṛśānām/ T 5-35
151 Dvy adhik ādi gunānām tu/ T 5-36
152 Bandhe dhikau pāriṇāmikau ca/ T 5-37
153 Lok-ākāśa vibhāgaś-ca dharm ā-dharm āsti kāya-sad bhav ā sad bhāvād vij-ñeyah / S 5 12.
154 Agāre vasthito ghata iti yathā tathā dharm ā-dharmayor lok ākāśe vagāho na bhavati/ Kim tarhi? Krtsne tilesu taila vad iti/ S 5-7
155 Nis-kriyāni ca/ T 5 7
156 Kālaś-ca/ T 5 39
157 Tad ubhayam laksanaṁ kālasya vidyate/ Tad yathā / S 5-39
158 So nanta samayah/ T 5-40
159 Sāmpratikasy aikah / S 5-40
160 Evam sankhyey ā-sankhyey ān anta pradeśānām / S 5-14
161 A sankhyeya-bhāg ādisu jīvānām/ T 5-15
162 Tad yathā ekasmin n-a-saṅkhyeya-bhāge eko jīvo vatisṭhate / S 5-15
163 Pradeśa-sam hāra visarpābhyām pradīpa vat/ T 5-16
164 Bharat airavatayor vrddhi hrāsau saṭ samayābhyām ut sarpiny ava sarpinībhyām/ T 3 27
165 Ava-sarpinyāh parimānam daśa-sāgar opama koṭī kotyah/ Ut-sarpinyā api tāvatya eva/ S-obhayī kalpa ity ākhyāyate/ S 3-2
166 Anubhav āyuh pramān ādi-krtau/ / S 3-27
167 Pralayah prāninām evam prāyen opajanisyate/
Sura-sindhoś-ca sindhoś-ca khe-car ādeś-ca vedikāḥ// Guna bhadr-ācārya *Mahāuttarapurana* (A D 947) Part 2 (New Delhi 1954) 76 449
168 Khaga-giri gamga-du vedīm khudda-bil ādiṁ visamti ā-saṇṇā/

Nemiti dayā kha-cara-surā manussa-jugal-adi bahu-jīve// Nemi-candra-siddhanta-cakravartin, *Tri-loka-sāra* (tenth century) (Bombay V.S 1975) 865.

169 Yasy-odayād asthi bandhana-viśeṣo bhavati tat samhanana-nāma/ Tat sad-vidham/ Vajr-arṣabha-nārāca-samhanana-nāma. / S 8-11

170 Sama-caturasra-samsthāna-nāma/ S. 8-11

171 Nityam *nirmala-niḥ-svedam* go-kṣīra nibha-śoṇitam/
Divya-samhati samsthāna-rūpa-saurabha lakṣaṇam //
Ananta-vīrya-paryāptam sva-hita priya bhāṣaṇam/
Svābhāvika-pavitr ātma-daś-ātiśaya-śobhitam// Jina-sen-ācārya, *Hari vamśa purāna* (A D 783) (New Delhi 1962) 3 10-11

172 Nimes-onmeṣa-vigama-prasant āyata-locanam/
Su vyavasthita su-snigdha-nakha keś-opasobhitam//
Tyakta bhukti jar ātītam a-cchāyam chāyay-orjitam/
Ekato mukham apy accha-catur mukha manoharam//
Dvi yojana śata kṣoṇī-subhikṣatv-opapādakam/
Upasarg āsumat pīda-vyapoham gagan-āyanam//
Sarva vidy āspadam karma kṣay-odbhūta-daś-ādbhutam/
Drstam śrutam vapur Jainam vyadhatta jagataḥ sukham// *Ibid* 3 12 15

173 *Ibid* 3 16-30

174 Kṣemam sarva prajānām prabhavatu balavān dhārmiko bhūmi pālah,
Kāle kāle ca samyag vitaratu maghava vyādhayo yāntu nāśam/
Dur bhiksam caura-mārī kṣaṇam api jagatām mā sma bhūj-jīva-loke,
Jain-endram dharma-cakram prasaratu satatam sarva-saukhya-pradāyi//
Śānti pātha in *Jñānapītha pūjanjali* Delhi, 1969) page 87

175 Parjanya pavan ārk endu dhar āmbudhi purandarāh/
Amī viśv-opakāreṣu vartante dharma rakṣitāh// Prabhā-candra Sūri (eleventh century) *Jnan-ārnava* (Com Kshullak Sahajānanda) Meerut 19 1,205

176 Pap-ardhi jaya-parājaya-sangara para-dāra-gamana-caury-ādyah/
Na kadācan āpi cintyāh pāpa-phalam kevalam yasmāt//
Vidyā vāṇijya masī krsi sevā-śilpa-jīvinām pumsām/
pāp-opadeśa dānam kadācid api n-aiva vaktavyam//
Bhū khanana vṛkṣa motana-śādval-dalan-āmbu-secan-ādīni/
Nihkāraṇam na kuryād dala phala-kusum-occayān api ca//
Asi-dhenu visa hut āśana lāngala karavāla kārmuk ādīnām/
Vitaranam upakaranānām himsāyāḥ parihared yasmāt//
Rāg ādi vardhanānām dusta kathānām a bodha bahulānām/
Na kadācana kurvīta sravan ārjana-śikṣan-ādīni//
Sarv ānartha prathamam mathanam śaucasya sadma māyāyāh/
Dūrāt pariharanīyam caury ā-saty āspadam dyūtam// Amrta-candr ācārya *Ibid* 141-46
Yadeka bindoh pracaranti jīvāś
cet tat tri lokīm api pūrayanti/
Yad viklavāś-cemam amum ca lokam
yasyanti tat kaśyam avaśyam asyet// Āśā-dhar ācārya kalpa *Sāgāra-dharm āmrta* (Phaltan, Vira Era 2488) 2-4

177 Avani-tala-gatānām kṛtrim-ā-kṛtrimāṇām
Vana-bhavana gatānām divya-vaimānikānām/
Iha manuja-kṛtānāṁ deva rāj-arcitānāṁ,
Jina-vara-nilayānāṁ bhāvato'haṁ smarāmi//
Kṛtrim-ā-kṛtrima jina-caitya-pūj-ārghya in *Jñānapīṭha-pūjañjali* (New Delhi, 1969) 3

178 Jyotir vyantara-bhāvan-āmara-gṛhe merau kul-ādrau tathā,
jambū-śālmali-caitya-śākhisu tathā vakṣ-āra-rūpy-ādriṣu/
Iṣv ākāra-girau ca kuṇḍala-nage dvīpe ca Nand-īśvare
Śaile ye Manuj-ottare Jina-gṛhāḥ kurvantu te maṅgalam //*Maṅgal-aṣṭaka* in *Jñānapīṭha-pūjāñjali* (New Delhi, 1969) 7

179 Jyotir-gṛha-pradīp-angais-tūrya bhojana-bhājanaiḥ/
Vastra-māly-āṅga-bhūṣ-āṅgair mady-āṅgaiś-ca drumair-abhāt// Jina-sen ācārya *Ibid* 7,80.

180 Jyotir-aṅga-drumā jyotiś-channa-candr ārka maṇḍalāh/
Aho-rātra kṛtaṁ bhedaṁ bhindanto bhānti santatam//
S-odyāna-bhūmayaś-citrāḥ prāsāda bahu bhūmayaḥ/
Grh-āṅga-druma-khand-otthā mandayanti nabho ṅganam//
Viśāl āyata-śākhābhih padma kuḍmala pallavān/
Dhārayanti pradīp-ābhān pradīp-ānga-mahī ruhāḥ //
Catur vidhaṁ śubhaṁ vādyam tataṁ ca vitataṁ ghanam/
Susiraṁ ca srjanty atra tūry-āṅga-druma-jātayaḥ//
Ṣaḍ rasāny ati mṛṣṭāni catur bhedāni bhoginām/
Bhojan-ānga-drumā nānā-bhojanāni srjanti te//
Patrāṇi sthālakam cola-sauvarṇ-ādīny-anekaśaḥ/
Bhajanani vicitrāṇi bhājan āṅgāḥ sṛjanty-alam//
Patta-cīna-dukūlāni vastrāṇi vividhāni vai/
Bibhrānāh skandha-śākhāsu bhānti vastr ānga pādapāh//
Mālatī mallik ādy udyat kusuma-grathitāni tu/
Bhānti mālyāni bibhraṇā māly-āṅga-dharaṇī ruhāḥ//
Hāra-kuṇḍala-keyūra kati-sūtr ādibhiś-citāh/
Bhūsaṇair bhūṣit āngaś-ca bhānti strī puruṣ-ocitaiḥ//
Madya-bhedāḥ prasann ādyā mada-śakter vidhāyakāh/
Sampādyante nara-strīnām hṛdyā mady āṅga pādapaiḥ//
Daśadhā kalpa vṛkṣ-ottham bhogam yugmāni bhuñjate/
Das-āṅga-bhoga-cakr esā bhogato bhy-adhikaṁ tadā// *Ibid* 7 81 91

181 Triṣu lokeṣ-ūrdhvam adhas tiryak ca dehasya samantato mūrcchanam sam mūrcchanam avayava prakalpanam/ S 2 31

182 Prthivy ap-tejo-vāyu-vanaspatayaḥ sthāvarāḥ/ T 2 13.

183 Catvāraḥ sparśan-endriya prānah kāya-bala-prānah ucchvāsa niḥśvāsa prāṇah, āyuḥ prāṇaś-c eti/ S 2 13.

184 Bahūnām upabhoga-hetutvena sādhāraṇaṁ śarīram yato bhavati tat sādhāraṇa-śarīra nāma/ S 8-11

185 Śarīra-nāma-karm odayān-nirvartyamānāṁ śarīram ek-ātma-bhoga-kāraṇam

yato bhavati tat praty-eka-sarīra-nāma/ *S 8-11*

186. Kṣiti-salila-dahana pavan
ārambhaṁ viphalaṁ vanaspati-cchedam/
Saraṇaṁ sāraṇam api ca
pramāda-caryāṁ prabhāṣante// Samanta-bhadr ācārya (second century A.D)
Ratna-karaṇḍa-śrāvak-ācāra (Delhi 1951) verse 80

187 Refer to footnotes 176 and 177 above.

188 Gṛhato muni vanam itvā gur ūpa-kaṇṭhe vratāni parigṛhya/
Bhaiksy-āsanas-tapasyann-utkrstaś-cela-khanda-dharah// Samanta-bhadr acārya *Ibid* verse 147

189 Krtvā dharma-vighātam viṣaya-sukhāny anubhavanti ye mohāt/
Acchidya tarūn mūlat phalāni gṛhṇanti te pāpāh// Guna-bhadr-ācārya (10th century A D) *Ātm-anu śāsana* Sholapur 1961 verse 24

190 Kṣiti gatam-iva vaṭa-bījam patra-gatam dānam-alpam api kāle/
Phalati-cchāya-vibhavaṁ bahu-phalam iṣṭam śarīra bhṛtām// Samanta bhadr acārya *Ibid* verse 116

191 Sāla-duma-majjhayāre jaha sāle ṇāma hoi duma-rāyā/
Iya sumdara-āyarie suṁdara-sīse muneyavve//
Eramda-majjhayāre jaha sāle nāma hoi duma rāyā/
Iya sumdara-āyarie mamgula-sīse muneyavve//
Sāla duma-majjhayāre eramḍe ṇāma hoi duma rāyā/
Iya mamgula āyarie sumdara sīse muṇeyavve//
Eramda-majjhayāre eramde ṇāma hoi duma rāyā/
Iya maṁgula āyarie mamgula-sīse muṇeyavve// *Sthān-āṅga-sūtra (Ṭhaṇe)* 4 4 445 (1-4)

192 Bhava lesyā kasay-odaya-ranjita-yoga pravrttir iti krtvā audayik ity-ucyate/ S 2-6

193 Sa sad vidhā. krsna-leśyā nīla-leśya kāpota-leśyā, tejo-leśyā padma leśyā, śukla-leśyā c-eti/ S 2 6

194 An-ek ānt-ātm ārtha prasava phala bhār āti vinate
Vacaḥ parn ākīrṇe vipula-naya-śākha-śata-yute/
Samut tunge samyak pratata-mati mūle prati-dinaṁ
Śruta-skandhe dhīmān ramayatu mano-markatam amum// Guna bhadr ācarya *Ibid* verse 170

195 Yathā mah-ārnave nāvo vivara-pidhāne sati tad āśrayānāṁ vināśo vaśyam bhāvi chidra pidhāne ca nirupadravam tathā karmi-āgama-dvāra-saṁvaraṇe sati n āsti śreyah pratibandhah/ S 9-7

196 Iryā bhaṣ-aiṣan-ādana-nikṣep-otsargā samitayaḥ/ T 9 5

197 Himsayante tila-nālyām tapt ayasi vinihate yad vat/
Bahavo jīva yonau hiṁsyante maithune tad-vat// Amṛta-candr-ācārya *Ibid* 108

198. Ye nija kalatra-mātram parihartuṁ śaknuvanti nahi mohāt/
Niśśeṣa-śeṣa-yosin nisevanaṁ tair-api na kāryam// Amrta-candr ācārya *Ibid* 110

199 Grām-ādīnām avadhı-krta-parimānah pradeśo deśaḥ/tato nivṛttir deśa-viratir vratam/ pūrvavad bahir mahā-vratatvam vyavasthāpyam/ S 7 21
200 Dik prācy-ādiḥ/ tatra prasiddhair-abhijñānair avadhim kṛtvā niyamaḥ dig vratam tato bahis-trasa-sthāvara-vyaparopaṇān nivrtter-mahā-vratatvam avaseyam/ S 7 21
201 Sthiti prabhāva-sukha-dyuti-leśyā-viśuddh īndriy-āvadhi viṣayato dhikāḥ/ T 4-21
202 Gati śarīra-parigrah ābhimānato hīnāh/ T 4-22
203 Āpagā-sāgara-snānam accayaḥ sikat āśmanām/
Giri-pāto'gni-pātaś-ca loka-mūḍham nigadyate// Samanta bhadr-ācārya, *Ibid* verse 22.
204 Sad-a-sator aviśeṣād yadṛcch-opalabdher-unmatta vat/ T 1 32
205 Eken ākarṣantī ślathayantī vastu tattvam itareṇa/
Antena jayati Jainī nītir manthāna netram iva gopī//Amrta-candr ācārya *Ibid* verse 225
206 Caritra-mohanīyam dvidhā/ A kaṣāya-kaṣāya bhedāt/ .A kaṣāya vedanīyam nava-vidham/ .An ant ānu bandhy ādi vikalpat/ S 8-9
207 Amrtatva-hetu bhūtam paramam a-himsā ras-āyanam labdhvā/
Avalokya bāliśānām a-samañjasam akulair na bhavıtavyam//
Amṛta-candr ācārya *Ibid* verse 78
208 Sukṣmo bhagavān dharmo dharm ārtham himsane na doṣo sti/
Iti dharma-mugdha-hṛdayair na jātu bhūtvā śarīrino himsyāḥ// *Ibid* verse 79
209 Dharmo hi devatābhyaḥ prabhavati labhyah pradeyam iti sarvam/
Iti dur-viveka-kalitām dhisaṇām na prāpya dehino himsyāh// *Ibid* verse 80
210 Pūjya-nimittam ghāte chhāg ādīnām na kopi doṣo stı/
Iti sampra-dhārya kāryam n ātithaye sattva-sañjñapanam// *Ibid* verse 81
211 Bahu-sattva ghāta-janitād asanād varam-eka sattva ghāt ottham/
Ity ākalayya kāryam na mahā sattvasya himsanam jātu//*Ibid* verse 82
212 Raksā bhavati bahūnām ekasy aiv āsya jīva haranena/
Iti matvā kartavyam na himsanam himsra sattvānām// *Ibid* verse 83
213 Bahu-sattva ghatino mī jīvanta upārjayanti guru pāpam/
Ity anukampām kṛtvā na himsanīyah sarīriṇo himsyāh// *Ibid* verse 84
214 Bahu-dukhāh sañjñapitāḥ prayānti tv a cırena duhkh vicchittim/
Iti vāsanā krpānīm adāya na duhkhın-opi hantavyāh// *Ibid* verse 85
215 Kṛcchreṇa sukh-āvaptir bhavanti sukhino hatāh sukhina eva/
Iti tarka mandal āgraḥ sukhınām ghātāya n ādeyah// *Ibid* verse 86
216 Upalabdhi-sugati sādhana samādhı-sārasya bhūyaso bhyāsāt/
Sva-guroh śisyena śiro na kartanīyam sudharmam abhilaṣatā// *Ibid* verse 87
217 Dhana lava pipāsitānām vineya viśvāsanāya darśayatām/
Jhatiti ghata cataka-moksam sraddheyam n aiva Khāra patıkānām// *Ibid* verse 88
218 Dṛṣṭvā param purastād aśanāya kṣāma kuksim āyāntam/
Nıja-māmsa dāna rabhasād-ālabhanīyo na c-ātm āpi// *Ibid* verse 89
219 Iti ratna-trayam etat prati-samayam vikalam api gṛhasthena/
Paripālanīyam aniśam nıratyayam muktım abhilaṣatā//*Ibid* verse 209

220 Yen-āmśena sudrstis ten-āmśen-āsya bandhanaṁ n-āsti/
Yen-āmśena tu rāgas ten-āmśen āsya bandhanaṁ bhavati// *Ibid* verse 212.

221 Yen amśena jnanam ten-amśen-asya bandhanam n astı/
Yen āmśena tu rāgas-ten āmśen āsya bandhanaṁ bhavati// *Ibid* verse 213

222 Yen amśena caritram ten-amśen āsya bandhanam n āsti/
Yen amśena tu rāgas ten-āmśen asya bandhanam bhavati// *Ibid* verse 214

223 Param āgamasya bījaṁ nisiddha jāty andha-sindhura vidhānam/
Sakala naya vilasitanam virodha mathanam namāmy an-ek-antām//
Ibid; verse 2

8

SIKHISM AND THE ENVIRONMENT

Surjit Jolly

Nature is actually a bridge between man and *atal* (permanent) *abchal* (stable) *agam hond* (impassible) Guru Nanak, founder of the Sikh religion, has assigned divine attributes to nature Sikh religion and philosophy are deeply related to nature, the animate and the inanimate world as verses in Guru Granth Sahib demonstrate [1] Sikhism deals with natural phenomena animals and birds seasons flora and fauna and above all the creation of the world Part of God s divine plan is to have Himself represented in the environment According to Sikhism man should have respect for God s creation and man must know the enternal truth of his place in he universe Being creator of the world God did not confer absolute power on man to control and dominate nature The human race is not an alien species foisted upon this planet to dominate and exploit it but rather an integral part of nature itself linked to the rest of creation by indissoluble bonds Man s relationship with the environment is physical and spiritual. Professor O.P Dwivedi (writing with B.N Tiwari) explains this phenomenon as follows.

> The physical environment may be comprehensively defined as the sum of all social, biological or chemical factors comprising the surroundings of man and the spiritual environment reflects man s relationship with God that is, a set of normal norms (both standards of character and rules of conduct) and duties and obligations (both moral and legal) to his fellow beings and to all other species Man is expected to maintain both the physical and spiritual relationship so that neither his own welfare nor the universe is endangered due to

> his activities. In order to maintain such a balance, man must understand that, in some sense, *everything* is normally relevant and spiritually sacred.[2]

Thus man must maintain such a balance between both physical and spiritual relationship that neither his own well-being nor that of the universe is threatened

II
SIKH THEORY OF CREATION

In the *Mul Mentra* (the seminal formula) while discussing the basic attributes of God Guru Nanak calls him the *Karta Purukh* (creating power of the universe) He perceives Him as the o the inner self of all living beings. He Himself is the creator and the created, including the act of creation He is the master of all forms of the universe, all modes of nature and all elements of the physical world Guru Granth Sahib states

> Thou the Primal Being all pervasive beyond extent
> creator unknowable Thy limit
> and Thou are Immanent too pervading all
> merged in one[3]

God Himself is the source of birth, life and death of all beings He is the omniscient, the basic cause of the universe and the personal God of all Sikhism teaches that the universe was created through His divine will and with His word as stated in Guru Granth Sahib (all page numbers listed at the end of verses are from this reference)

> From the Divine Command occurs the creation
> and the dissolution of the universe (p 117)

In the beginning there was no earth, sky, sun or man, neither Brahma nor Vishnu nor Mahesh existed. Human beings their creeds, the cycle of birth and death, pleasure and pain, and the sacred scriptures were all non-existent. He alone existed in this akhand smadhi (unbroken trance) Suddenly the Divine Samadhi

disrupted and a will to create sprang up in him. He the creator brought all the worlds and the underworlds into existence through his word

> for millions and millions of countless years was
> spread darkness
> When existed neither earth nor human but only the
> limitless Divine Ordinance
> Then existed neither day nor light nor sun or moon
> The Creator into unbroken trance was absorbed
> Then were not Brahma Vishnu or Shiva
> None other than the sole lord was visible
> Neither existed then female or male or caste or birth
> None suffering or joy received
> Then were not instituted recitation of scripture or
> Keeping of vows fasts or worship offerings
> Creating continents, spheres and nether worlds
> The hidden He made manifest (pp 1035 36)

He is the only creator The beauty of His creation is another incomparable characteristic The physical world is full of wonderful specimens of His creation as has been beautifully depicted by Guru Granth Sahib

> Marvelous the multiplicity of creation, wonderful their
> distinctions
> Marvelous creations forms wonderful its variety
> Marvelous the motion of air wonderful is water
> Marvelous is fire with its strange pranks (p 463)

He is the only creating force and no creation exists or is possible or even conceivable without or beyond Him The divine will was the basic cause of creation and the universe was produced by His word or hukum (order) Guru Nanak says

One word and the whole Universe throbbed into being (p 3)

From His one word all creation sprang up flowing out like a multitude of rivers How the genesis took place how much time was involved what was the date are the questoions which are still puzzling and unanswerable Guru Granth Sahib mentions

What the hour and occasion
What the date and day
What the season and month
When creation began?
Had Brahmins found the answer
In their scriptures would they have recorded it
Nor have the Kazis from Koranic record
The Yogis know not the date and day season or month
The Creator who made the universe alone
Knows the answer (p 4)

Why was the universe created? The ancient thinkers believed that the motive behind its creation was to make man understand the nature of prakriti [4] and to cause men to learn from the environment ecology fauna flora birds animals and His all natural creations around him The process of creation by the will of God has been depicted

From Primal truth emanated air
From air emanated water
From water emanated three worlds
And Himself He merged with the Creation. (p 19)

He does not merely create Having brought the world into being He sustains nourishes protects and develops it Moreover He is present in nature

In nature we see Him
In nature do we hear Him speak
In nature lies the essence of joy and peace
Earth skies and nether regions comprise nature
The whole creation is an embodiment of Him. (p 464)

The above assertion is further substantiated in the following verse

Thou created the nature and resides in that (p 83)

III
THE GREAT ELEMENTS

Magnificant nature is the symbol of His aristic vision. The

Creator gave shape to nature from five elements, which means a state in which the five basic elements are in perfect equilibrium and harmony Whenever the balance is in disequilibrium it leads to abnormalities in nature Sikh Gurus have given prime position to these five elements in whose lap this universe grows

Air is the vital force water the progenitor
The vast earth the mother of all
Day and night are nurses fonding all
Creation in their lap (p 8)

Further it is Written that

Of five elements hast Thou made creation (p 736)

Again in guru Granth Sahib five elements are depicted as follows

Her created night and day seasons and occasions
So also air water fire and nether regions
Amidst these has He fixed the earth the
Place for Righteous Action. (p 7)

At another place it says

By Thy might are created air water
fire and the earth laden dust (p 464)

There are numberless forms of air water and fire and they all sing praises of their creator as it is said

Numberless forms of air water and fire are existing
(p 7)

Air water fire land thee
Dharmraja[5] lauds Thee at Thy Righteous Portal (p 6)

These elements are essential for peace happiness, tranquility and development of humanity There is no moment when separation between man and nature is possible. Balance between nature and human beings in an integral part of the universe

The first of living things is water
whereby is each object sustained (green and fresh) (p
472)

Water has its own unique place in Sikhism The geographical situation of Punjab is such that rain is always welcomed, as it is anywhere else in the world. The monsoon having travelled a long distance, its arrival in the form of rain was an occasion for cel ebration and dancing

Lo, God hath rained all over so sing
Yea the song of bliss
Yea the Lord s praise for the love of God
For man hath become magnified (p 106)

Numerous rivers providing water for life and cultivation have risen by His exaltation and order as had been said

All the endless expense of creation arose
out of one note
Giving rise to millions of streams (p 3)

There are various hymns regarding rains and water in Guru Granth Sahib

By Divine Ordinance rains grace
Thereby the holy in unison the Name Divine
That has brought joy peace and tranquility
Contemplate bliss
The Lord himself has made joy pervasive
Of every thing has He sent increase
In His grace to all has He granted fulfillment
Mighty bestower! Thy bounty shower that all
Creation may be fulfilled (p 104)

At another place in Sikh scripture we find

From the Supreme Lord has come rain
That to all creation has brought joyful living
Gone is suffering true joy has come (p 105)

It discusses at length various qualities properties and blessings of water

> Churned by the Mudrachal mountain
> The sixty-eight bathying places that they shun by
> The gods are sanctified
> Concourses there are held and divine discourses deliv ered
> From raining clouds grows grain, sugarcane and cotton
> That to the nakedness of all provides cover
> From rain clouds comes grass on which feed kine
> Whose curd the womenfolk curn
> With ghee from that obtained are performed
> Burnt offerings ritual feast and manifold worship (p 105)

IV
PLANTS AND VEGETATION

The life-giving process in water which leads to the development of vanaspati and flora has been widely acclaimed by Sikhism Water goes into the womb of earth to produce vegetation which is used as food for human beings and fodder for animals Plants and trees are used in various household tasks and they have medicinal properties Animals are fed on plants and give milk which is subsequently used for religious sacraments and ceremonies Although tree worship is not prevalent among Sikhs cultivation and farming have been emphasized to a great extent Sikh philosophy deals with the garden, fields flowers trees growth and decay pruning and grafting, manuring and weeding, and so on As Guru Granth Sahib says

> The tiller tills the soil with his whole heart
> ploughing and making effort that his progeny
> may thereby find substance (p 166)

Again speaking about the garden and gardening, it relates how the gardener takes care of each and every leaf of the garden

In an orchard are planted numerous trees
In that orchard has the tree of ambrosial Name born
fruit
One sole Gardener this orchard cultivates
Of each leaf and twig is mindful
All manner of vegetation in it is planted
All bearing fruit none barren. (p 385)

At another place, it depicts

The mind is the ploughman the practice is husbandry
The effort is water and the body is the field
Sow the name and put the manure of contentment
and keep the garb of humility
With karmas of love the crop will grow see such
house is fortunate (p 595)

The law of nature is that when fruit comes flowers wither away

The forest hath blossomed for fruit
And when there is fruit the flowers are no more (p
1167)

Trees and plants are full of life which is shown by the sap and the growth of trees So unnecesary felling of trees and jungles is forbidden Jungles trees and earth decorate with greenery and vegetation.

There is one tree its boughs are innumerable
The flowers and leaves are full of sap
This is the garden of nectar that perfect Hari
hath made it. (p 970)

At another place it is said

Purusha is like the beautifully coloured
earth studded with gems of grass. (p. 322)

Guru Granth Sahib gives detailed and beautiful descriptions of various seasons under the heading of "Barah mah The calling of

peacocks is juxtaposed with the coming of the Savan or rainy season.

> Peacocks are beckoning sweetly, O sister mine
> Monsoon is here (p 557)

Again it is described

> Lo the month of Shravan hath come and it pureth in God s mercy
> Now dwell thou on the Lord s name by the Guru s grace
> Yea it raineth incessantly and one is cooled and lo, dispelled are all one's woes.
> The whole earth is now decked in green and seed Thart sustaineth thee hath sprouted with abandon (p 1250)

The arrival of spring is welcomed in these words

> The spring hath dawned all vegetation is in bloom
> And my mind too hath flowered attuned to the guru (p 1176)

Again it is said

> When it is spring all vegetations is in bloom (p 1177)

The changing of seasons is pleasing for all the creatures on the earth

> As when the low clouds burst
> The peacfock and the Cuckoo dance
> And the trees blossom and the bulls the birds
> and the snakes are in joy (p 1197)

V
ANIMALS AND BIRDS

The natural environment and the survival of wildlife are closely

linked. Most of the animals survive in jungles and they grow only in that atmosphere Even for domesticated animals, greenery, pastures and fodder are required In the present ecological crisis perhaps animals are the creatures the most affected When jungles diminish, how can the animals thrive? God Himself has been depicted as a big tree sheltering birds, his creation.

> Thou the Supreme Being inaccessible lofty tree
> We birds on thee perched (p 505)

Birds do not have gold, property or lands, their only demand is water and the tree, which gives them food and shelter

> Birds carry no gold
> In hope of provision from trees and water they live
> He alone is their provider
> Thou Lord alone are eternal none but Thou (p 144)

Sikh Gurus believed in universal love and respect for all creatures Human beings are advised to emulate the spirit of birds and animals

> O my soul love the lord
> Like the fish loves th water
> O my soul love the Lord
> Like the chatrik loves the rain (p 60)

At another place guru Arjun in Var Jaitsan says

> Like the fish without water does not survive
> Like the chatrik without rain does not satiate (p 708)

The dog is known for its devotion and affection for its owner Men have been asked to emulate this quality·

> At thy court am I as a Cur
> Barking with mouth wide open. (p 969)

People make use of cows and bulls until they are old and weak then they are turned out of the house The condition of men with

out God is comapred to these homeless animals.

> Without God we become like the bulls of others
> With bruised noses broken shoulders
> We eat the chaff of coarse grain (p 524)

Among Sikh scriptures references to *kamdhyenu* or the "wish cow' occurs at several places She is known as *surabhi* also, and she first appeared on the earth in the churning of the ocean. In legends she has been described as a powerful animal who can bestow bliss, happiness sons wealth etc on human beings

> From rain clouds comes grass on which feed kine (Surabhi)
> Whose curd the womenfolk churn
> With ghee from that obtained are performed
> burnt offerings feast andmanifold worship (p 50)

Those who kill for the lust of hunting, eating or to make sac rifices are condemned in Sikhims At one place guru Granth Sahib states that all those who drink intoxicants or eat fish (meat) will lose all the good deeds they have done by visiting holy places keeping fasts or giving in charity (p 1377) This restriction applies as well to the rhinoceros which was used as a sacrifice (p 1289)

VI
WARNING AND CAUTION

> The Lord created light
> Of His creation are all men. (p 1349)

Nature informs men that there is no difference in their spheres Both were created at the same time from the same light through the same substance therefore man shares the world with nature and his fellow beings From among the major tenets of Sikhism is *Vand Ke Chakko* (eat after sharing) Man does not exercise absolute control over nature as long as he is prepared to share with others there can be no problem Sikh Gurus strongly warn man kind against any attempt to control nature of the world

Avoid totally what in the end regret shall bring (p 918)

At no stage or time did God give absolute power or command to man over His creation All along He himself remains the judge and the supreme

God is the sole creator and judge
God s is the ordinance operative in the Universe
Keep Him ever in mind
Nothing but God has any power (p 83)

God created nature with its bountry of plant and animal life air water and land resources for man s use and enjoyment He has made it with five great elements and man does not have the right to destroy what he can not create Gurbani says

Of five elements hast Thou made creation
Had any the power a sixth would be made (p 736)

Since everything belongs to God mankind has only a guardian ship over God s creation not outright ownership This guardian ship has obligations as well

Holy Thy greatness by all his unalloyed
Saith Nanak All creation operating
Under His ordinance He watches (p 464()

The broad concept of Sikhism is to refrain from eating anything or from living in any surrounding where the balance between thinking and acting is disturbed Lust is to be avoided

Friend to taste other than these is to ruin bliss
such gormandizing as produces torment to the body
And fills with foul thinking the mind [6]

The belief of Sikkhim in avagaman (the cycle of birth and death) is prevalent but the ultimate aim is to seek salvation and be one with Him It has been established that there are 8 400 000 kinds of life on earth, air and sea People are born in these lives according to their karma (deeds)

Today the world is runing a blind race of materialism Sikhism strongly warns against selfishness and materialism in life

> The materialist reprobate eighty four lakhs
> Of hells has to suffer
> Each receives as have been his deeds
> In the hereafter the path is sharp as swordedge
> Through a lane extremely narrow
> There as is reckoning called the self like
> Sesame seeds is crushed (p 16)

Thus the warning is clear upset the balance and out of order will come chaos Out of God s perfect ecological balance will come ecological upheaval

VII
CONCLUSION

This essay has tried to show how a Sikh s attitude towards nature has been shaped by a religious view of the cosmos creation the inanimate and the animate world the plant kingdom and his relation to the external world Sikhism teaches that so far as man and nature live in perfect harmony of the divine will ecology remains benevolent to man But ecological imbalance is caused by man s ignorant exploitation of nature Today the imbalance is being exacerbated by man s blind race for profit to the detriment of the rest of creation. Man must know the eternal truth of his place in the universe Environmental and ecological balance can only be achieved if the conservation designed by God is maintained and it can only be maintained to adherence to ethical behaviour as prescribed in the holy scripture

> The great irony of the environmental crisis is that the workings of natural phenomena—the ecological facts of life—in all their mysterious wonder are utterly unconcerned with human illusions about man s place in the universe his power over nature his destiny values, mystiques and taboos. The failure to appreciate the distance encompassed by this ironic gap is one

> of the reasons that humanity is now approaching the brink of oblivion If man is to survive this crisis he will do so by develping an ecological psyche, one that will allow him to bridge the gap between illusions of separateness from and superiority over what he has come to think of as "nature and to recognize that he not only is tied to nature but that he is nature[7]

The whole universe operates under this command and fear The cycles of nature the properties of great elements high mountains seas and rivers fauna and flora all act according to the duties assigned to them. According to Sikh religious philosophy all organisms and elements of nature function under the supreme and divine will and fear (fear which comes out of respect) Sikhism expects men to develop a respectful and fearful attitude towards ecology and the environment Only then is full development of nature and men possible Gurubani describes this attitude

> In fear of the Lord moves the air in a hundred ghosts
> In fear of the Lord flow millions of streams
> In fear of Lord does fire perform its labour
> In fear of the Lord is our earth placed under its burden
> In fear of the Lord do clouds roam about
> bearing the burden of the water on their heads
> In fear of the Lord are spread skies
> Over the head of all has been recorded the writ of fear
> (p 464)

FOOTNOTES

1 Adi Sri Guru Granth Sahib Ji
Sudhai Sri Damdami Bir Katak Sudi Duj Sambat 1765 Bikrami
Takhat Sri Huzoo Sahib Abchal Nagar Now published by Bhai Chattar Singh Jeevan Singh Pustkan Wale bazar Mai seven Amritsar (The translation is by Gurbachan Singh Talib (Patiala Punjabi University 1987)
2 O P Dwivedi and B N Tiwari *Environment Crisis and Hindu Religion* (New Delhi Gitanjali Publishing House 1987) pp 5-6
3 Guru Granth Sahib p 448 Further references are incorporated in the text
4 Taran Singh *Guru Nanak and Indian Religious Thought* (Patiala Sri Guru Granth Sahib Studies Department, 1970) p 70
5 *Dharmraja* stands for the celestial judge of human beings
6 *Rahatnamas* Sikh code of conduct
7 Robert Disch *The Ecological Conscience* Value for survival (Engelwood Cliff N J Prenice Hall 1971) p 17

9

WORLD RELIGIONS AND ENVIRONMENTAL IMPERATIVES

O P Dwivedi

This chapter explores the notion that a universal approach which draws from religious or cultural values and beliefs to environ mental protection is imperative if we desire to give to ourselves and to future generations an opportunity to enjoy life in peace and in harmony with nature The chapter first discusses the need for developing such an approach sureys the major writings in the scriptures of six world religions and then makes a plea for the cause of environmental ethics It has been argued that man s reli gious values and beliefs have been kept out of the environmental movement unnecessarly in the name of technical objectivity sci enticism and professionalism. But so far men s attitude towards each other as well as towards nature has not changed However it is possible if one blends in man s desire for prosperity with nec essary moral exhortations contained in the major world religions to control his greed And so a universal approach should not be too difficult to develop since religious norms and values which are already strong enough to provide us with appropriate ethical guidelines for protecting the environment can be drawn from all religions This chapter attempts to develop such an approach with a view that a framework could help us in developing an inter national environmental ethics designed to change man s attitude towards nature in order that humanity can save itself from the present environmental crisis The main argument of this chapter is that in the final analysis our values beliefs and attitudes will either help us to live in harmony with nature or compel us to destroy it (and along with it ourselves) with our greed The time has come when such norms and values drawn from various reli gions should be enshrined in man s quest for peace and harmony This is the challenge before us

I
NEED FOR AN UNIVERSAL APPROACH TO ENVIRONMENTAL ETHICS

Our present social ethic places emphasis on nature or on the environment, as serving mankind and contributing to the progress of human beings. We have traditionally dominated and exploited our environment without care and regard No doubt this ethic has contributed greatly to our material advancement and quality of life but one of the major problems associated with our present social ethic is that nature s over-all importance has been ignored because of our view that it is there for us to exploit Is it not rather ironic that while in the West man to man relationships are stressed ma s relationship with nature is curiously dismissed? The time has come to recognise the value of man s relationship with nature in such an ethic "We now must codify an ethic that deals also with the relationship of mankind and the rest of the natural world [1]

Western culture dominates the world there is no part of the universe which is not influenced by it The present ethic which emanates from the same source has led us to abuse the environment in which we live, the very one that supports us. The countervailing forces of the other cultures and religions have been ineffective against the prevailing Western influences At the same time the west demonstrates a great awareness of the problem Environmental destruction has been documented trends projected for the future (although the information is not complete because not alll destruction is readily apparent) and governmental commitment has been forthcoming to tackle with at least domestic environmental problems But still As the twentieth century passes mankind has achieved such a degree of dominance throughout the world that his assault on the environment is fraught with unknown consequences [2] Some of the forms of destruction with wide-reaching environmental consequences include the deterioration and loss of resources needed for agriculture water pollution the deforestation of tropical forests declining air quality risk of radioactive contamination and wildlife extinction.[3]

The ecological system has been stressed to the maximum yet there is no relenting Man s behaviour is still predominantly materialistic; he seeks heaven on earth—a heaven with a rapid transit system, detached houses with two-car garages all desirable gad

gets in the home and in the work place perpetual youth, no dis ease and if possible no death It is thus ethic of our generation which has given rise to the present crisis Hence a new environ mental ethic must be formulated to protect the environment and ultimately mankind from inevitable extinction As the crisis engulfs the whole mankind an all-out effort from all cultures and world religions should be undertaken thus a holistic approach for environment ethic will have to draw on all cultures and reli gions if we wish a universal recognition and acceptance

World religions can provide a foundation for moral guidance towards environmental preservation and conservation Environ mental ethics can be integreted into a new universal concept for this purpose A belief based on the partnership-cum stewardship ethic which stands for holding of the land (Including its trees rivers mountains and minerals) and other species in trust for God and for the general benefit of mankind should be considered Man is the trustee of the universe As a trustee he is authorized to use natural resources but has no divine power of control over nature and its elements Hence from the perspective of many world reli gion abuse and exploitation of nature for immediate gain is unjust immoral and unethical For example in the ancient past Hindus and Buddhist have been careful to observe such bindings and morals In their culture not only common man but even rulers and kings followed those ethical guidelines and tried to create an example for others However the twentieth century and its materialistic orientation has affected the cultures of countries like India Nepal Sri Lanka Thailand and Japan which have witnessed wanton exploitation of the environment by their own people despite the strictures and injunctions inherent in their religions and cultures Thus no culture and no part of the world is immune from man s folly to attempt to annihilate nature and thereby destroy himself and his progency What can be done? Is reigion the answer? What do the major religions tell us about the place of man in nature?

II
WORLD RELIGIONS

Among the various religions six have been selected What fol

lows is a brief review of their religious philosophy pertaining to man and nature (in terms of how they have instructed to behave)

Judeo Christain Religious Tradition

Although one should not treat 'Judeo-Christian religion as a single world view because there are radical discontinuties between them despite the latter's historical indebtedness to the former, there is a common thread of thought concerning the concept of nature and the rules governing man s relationship with nature as found in the Holy Scriptures of the Bible in both the Old Testament and the New Testament According to both Testaments after complet ing his creation God gave Adam and Eve the right to

> have dominion over the fish of the sea and over the birds of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth (Genesis 1 26)

God later gave man licence to do what he likes with the world Be fruitful and multiply and replenish the Earth and subdue it (Genesis 1 28) Thus Genesis also tells man not only what he can do but what he should do multiply replenish and *subdue the earth* In essence this verse gave man the licence to conquer the nature One writer has interpreted these verses to say quite succinctly that God specificaly planned creation for man s benefit and his rule to the extent that no item in the physical creation had any pur pose save to serve man s purpose '[4] Lynn White Jr furthur points out that man s predominence at the time of creation was furthur enhanced by the fact that God brought all the beasts and birds to man to name all the creatures (Genesis 2 19)[5] Naming was con sidered a paternalistic duty and was percieved as virtualy a crea tive activity in Hebrew psychology Therefore the fact that man gave other creatures their names which represents more or less their identity was viewed as a proof of his unquestioned ascen dancy over the animal kingdom Thus man becomes clearly the dominant species occupying a position of control, dominance and supermacy in the creation

Although giving support to the arguments of Lynn White Jr and others that the Judeo-Christian religion did encourage the ethic which governed man s relation to nature John Passmore in his

Man s Responsibility for nature argues that the old testament (Genesis in particular) not only confers on man dominion over nature but also leaves open the possibility for an attitude of absolute despotism towards nature on the part of mankind [6] Furthurmore this role has actually occupied the centre of the stage until recently in the west

A contrary and liberal view is presented by John Black who drawing inspiration from Genesis 2 15 presents a more direct argument by contending that rather than take man s dominion as despotism it should be intepreted as the responsible excercise of a circumscribed trust or mandate [7] In other words man s predominance in the creation does not mean that he should be an absolute despot but implies rather that he be a steward or bailiff charged by God with responsibility for nature s care

According to Black the second account of the creation is drawn from Genesis 2 15 which says [8]

> And the Lord God took the man and put him into the Garden of Eden to dress it and keep it

Black interprets dress as the duty of man meaning till and manage presumbaly for both pleasure and profit The word Keep is interpreted as the second duty meaning protect from harm Thus man is put into the world to look after it for God and as Black furthur points out to preserve it as a source of pleasure as well as for food

The question which comes to mind is how is man intended to approach his environmental relationship—how does he begin to interpret the words till and subdue ? Many writers argue that the interpretation is affected by man s secular world view which itself is affected by democratic political systems science and technology Liberalized politics have encouraged freer lifestyles advances in science have challenged the principles of creation and symbolic promise of the rainbow by providing a more rational and sophisticated explanation for their existence and innovations in technology have encouraged man to take advantage of the God ordained edict to till and subdue the earth and all that is in it [9] The situation which emerges from the writings is that these progressions have led to a change in man s relationship with nature—a change from an integrative one to a total domination

over nature Instead of being "within" nature there is a callous 'separation of man from nature [10] On the other hand if we do away with the 'world-view" analysis and begin to search the scriptures more closely a case can be made for a vote of stewardship"—man being actively responsible as God s deputy for the care of the world—a theme supported by environmental writers such as Jonh Passmore and alluded to by Rene Dubos [11]

As a starting point although Genesis gives man dominion over the earth the scriptures also clearly establish God as the sole owner while man is actively responsible as God s deputy for the care of the world 'The earth is the Lord s and everything in it the world and all who live in it (Psalm 24 1) and Every animal in the forest is mine and the cattle on a thousand hills. (Psalm 50 10) Fur thurmore man is advised that he has no rightful ownership over the land "because the land is mine and you are but aliens and my tenents

The New Testament provides instructions on stewardship and the consequences of not carrying out the stewardship roe in acor dance with scriptural teachings The key instruction is that man must be faithful to use and put work that which God has entrusted to him (LK 19 13 MK 25 15) But this is done with the sole pur pose to honour God and gorify his gift of creation (1 Cor 4.2 1 Cor 6 20) Man is accountable for his stewardship role Thus the other view is that the Judeo-Christian religion establishes a work ing relationship between man and the environment which encou rages harmony with nature Man is instructed to feel and subdue in a stewardship role which will be satisfying to God

Between these two views whether man acts as an absolute despot or in a position of stewardship it stands to reason that the Judeo-Christian religion encourages a certain special attitude of man to nature such an attitude includes the concept of nature as a common resource/commodity to be used as seen fit rather than a sacred trust to be used for the progress and survival of mankind

Islam

In Islam the Holy Qur'an and the divinily inspired word of the Prophet Muhammad, which comprise the foundations of Islam establishes the philosophical bases and rules for the conservation of nature [12] The Qur'an s conservation message unlike that of the Judeo-Christain tradition is one of unity harmony balance and

order, and is quintessentially and essentially captured by such terms as "balance proportion and measure According to Islamic writers God ccreated nature with its bounty of plant and animal life air water and land resources for man s use and enjoy ment Man was both permitted and expected to subdue the earth At the same time there was a subtle code of ethic built in to this gift The Qur'an explicity states that though heaven and earth were created by God for man ultimately everything belongs to God [13] (Quran vii 54)

> Your Guardian Lord is God who created the heavens and earth the sun, the moon and the stars (all) gov erned by the laws under His command

In other words mankind only has a guardianship over God s heaven and earth not outright ownership and this guardianship has obligations

Man is expected to subdue the environment but for a specific purpose to maximize the resource properties of nature to the point that nature achieves a state of excellence that glorifies God It is part of God s divine plan in having Himself represented in the environment Glorification can only be achieved if the conserva tion designed by God is maintained and it can only be maintained by adherence to a behaviour ethic as ordained in the Qur'an [14]

> He has raised the Heavens and he has set the balance so that you exceed not the balance Observe the bal ance with proportion and do not lose the balance

The warning is clear upset the balance and out of order will come chaos out of God s perfect ecological balance will come ecolog ical upheaval

The writings in the Quran clearly indicate man has a choice in his relationship with the environment (and ultimately with God) He can either be just or unjust in his treatment of the natural envi ronment which also includes animal life The indiscriminate use of fertilizers and pesticides overtilling, overcutting, the discharge of harmful wastes the indisacriminate killings harming or abus- ing four legged creatures birdlife fish or fowl are unacceptable and open to punishment [15]

Punishment for disrupting the delicate balance of nature is found in the Qur'an and the writings of the Prophet The basic essence of punishment is accountability before God after death As quoted in Iqtidar Zaidi s article On the Ethics of Man s Interaction with Environment the Quran specificaly establishes the fact[16]

> Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth and whether ye make known what is in your minds or hide it Allah will bring you to account for it He will forgive whome He will and He will punish whom He wil Allah is able to do all things

Like the Judeo-Christain ethic the Islamic ethic holds that man does have a choice in his interaction with nature He has been given an intellect and ability to reason between what is just and unjust what is right and what is wrong As with the Christain ethic to do good and be just is to mirror God s desire on earth while to do wrong and to be unjust is to mirror Satan s desire on earth Moreover as with the Christain faith man s stay on earth is only temporary He will eventually have to face judgement day If he chooses to polute the environment and harm living creatures for earthly comforts believers in the Quran face two obvious truths an environmental hell from which there is no escape and jeopardizing a better position in the life hereafter[17]

The Islamic religion, like the Christain religion believes in one God who created the universe out of nothing for man s use In both the Judeo- Christain and Islamic beliefs man has a stewardship or viceroy role to play in his relationship with the environment However whereas the book of faith the Quran insist on man s equality with nature the biblical scriptures insist on man s dominance over nature At the same time the two ordained relationships with nature have the same objective the glorification of God

Zoroastrianism

Zoroastrianism presents an antithesis to both the Western and Oriental religious beliefs for it lays greater importance on the physical world than it does on the spiritual word[18] However its view of the origins of man and the creation are similar to the western

religions for there is one supreme God Ahura Mazda the Lord of Wisdom who created both man and the universe Man s role in the universe is to care for the physical world The idea is that in caring for the physical world man is more conscious of the environment which exists to sustain mankind

The general thesis offered in the writing of Zoroastrianism is the enjoyment of a fulfilling life in the physical world without the fear of spiritual sanctions Yet there are constraints for this enjoyment must always [be] in accord with one s natural environment [19] The theme of Zoroastrianism is therefore harmony and a state of balance in the physical world

Because there are no spiritual sanctions in the Zoroastrian religion secularism does not pose a threat to spiritual welfare and afterlife as is the case in other religions There is however a concept of dualism in Zoroastrianism between the forces of good and evil in the physical world The zoroastrian follower strives for good and purity in his thoughts words and deeds The act of purity is the essence of man s relationship with nature because it is the basis for cleanliness in daily life This cleanliness extends itself to protecting the seven creations the skies waters earth plants cattle man and fire [20]

It is important that the seven creations remain clean because they are the sacred elements of nature and are venerated as such The Zadspram which forms the basis for much of the Zoroastrianism religion rules that the seven creations must be kept clear purified of dead matter menstruative impurity dry dead matter and other harm so that the essences which may be composed therefrom may be of a very proper nature very fragrant very clean and having very little blemish [21]

In contrast to other religions Zoroastrianism offers mankind freedom from spiritual constraints while man lives in the physical world What this essentially means to the Zoroastrian is that while enjoying freedom from such religious constraints as fasting, not eating prohibited foods or abstaining from religious impurities he can concentrate his energies into both enjoying and nourishing his environment and work on following the essence of Zoroastrainism the ecological harmony with nature Disregard for this harmoy is sanction enough for man has the ultimate power to destroy not only earth s ecological existence but the planet itself [22]

Hindu Religious tradition

The principle of the sanctity of all kinds of life is clearly ingrained in Hindu religious tradition [23] Only God has absolute sovereignty over all creatures including man s life and death man has no dominion over his own life or non human life Consequently man can not act as a viceroy of God over the planet nor assign degrees of relative worth to other species In the Hindu religion there is no sense of absolute superiority of man over nature The sacred ness of God s creation means no damage may be inflicted on other species without adequate justification Therefore all lives human and non human, are of equal value and all have the same right to existence

The Hindu concept of the divinity of nature is somewhat rem iniscent of a form of nature worship which came from an earlier age Hindus accept the creation as the unfolding of the supreme One into Many To them the worlds in the heaven all the planets and stars and the sun and the moon were created by Visvakar man who also made the earth with its animals birds trees flow ers rivers mountains and of course man All were left to interact for furthur evolution and development

The concept of nature in Hinduism is found in the four Vedas the source literature of India s spiritual tradition Nature was the sustaining source of life on earth More significantly for ancient Hindus both God and nature (Prakriti) were one and the same Hence nature in relationship to man unlike other religions holds a superior position The author writing (with B N Tiwari) about the concept of nature in vedic literature—Vedic writings—states [24]

> Man according to all ancient scriptures cannot com mand or demand dominion over other creatures He is forbidden from exploiting nature He is advised to seek peace and live in harmony with nature Thus man has no special privilege and authority compared to other creatures on the other hand more obligations and duties have been imposed ..

The contrast with Occidental religions is startingly clear Hin duism commands a veneration respect and obedience to main- tain and protect the natural harmonious unity of Brahman Prakriti (God-nature) That respect, for the good of nature runs the gamut

from the smallest of creatures to the largest of the mountains Respect and protectionism is attained by man understanding that he is part of the universal order of things for he forms a part of an inseparable system (albeit a lesser part) by abusing nature not only is man abusing God but also irreparably harming part of the inseparable system which he depends upon to survive

The most important aspect of Hindu theology though, is the association accorded to different species with reincarnation and deities It is believed that the Supreme Being is actually incarnated in the form of various species The Lord says

> This form is the source and indestructible seed of multi farious incarnations within the universe and from the particle and portion of this form different living enti ties like demi gods animals human beings and others are created
> (*Srimad Bhagavatam* 1 3 5)

In addition Hindus are exhorted by seers to treat all other spe cies like their own children The following verse illustrates this

> One should look upon deers camels monkeys don keys rats reptiles birds and flies as though they were their own children what is that which distinguishes these from those (children)
> (*Srimad Bhagavatam* 7 14 9)

Similar respect has been accorded to vegetation particularly some trees and plants Because of this close and delicate inter relationship the Hindu scriptures provide rules and sanctions by which man is expected to interact with nature Plants and trees are venerated because they provide shade and nourishment to man animals and to the earth itself

It is obvious that the Hindu Rishis of the Vedic and Upanishadic era percieved the value of maintaining a harmonious relationship between the needs of man and the spectacular diversity of the uni verse To them nature was not only a mother (and they worshipped earth as mother) to sustain their life but it was the abode of divin ity They did not believe in the conviction that man s role on the earth was to exploit nature for his own selfish purpose, or that

he should dominate and control nature by all possible means On the contrary sanctity of life to them includes the effort to seek salvation, but also to achieve it by developing a sacred attitude towards the spiritual significance of nature Man in Hindu culture is instructed to maintain harmony with nature and to show reverence for the presence of divinity in nature Consequently a Hindu is not at war with nature

Buddhist Religious Tradition

According to Buddhism man s beginning and end is part of One World Soul which has existed beyond time and therefore beyond human comprehension. In terms of his wordly surroundings man is born to occupy the highest and noblest place in the animal Kingdom [25] That position is equal in status to the tree which is regarded as the highest and noblest production in the vegetable kingdom [26] As such, although there is a hierarchy established in nature there is also a harmony established

In terms of environment trees have a special place and value of their own in Buddhism. They are spiritual being identified with gods because legend has it that Buddha gained enlightenment under a tree He was also given sustenance and shelter under its branches Hence religious sanctions have been laid down against the indiscriminate use or abuse of trees The rivers forests grasses mountains and all of nature is venerated in a similar manner Trees give shade and water gives life thus it is improper to wastefully cut down the trees or to pollute the waters or abuse any facet of the environment

Environmental sanctions are ultimately built into Buddhist philosophy Since it is the goal of Buddhist to break out of the cycle of rebirth it behooves an individual to act towards the environment in a way which will ensure a step closer to Nirvana Thus Buddhism provides a strong basis for environmental protection conservation and ethics.

Confucianism and Taoism

Like Hinduism Taoism and Confucianism as religions have no clear beginning, a specific scripture or historically revealed god Confucanism traces its origins back to 6th century B C with a young Chinese who became known as Confucius There was no revelation or religious experience that impressed itself upon Con

fucius to become China s greatest religious philosopher there was only his veneration of ancestors[27] He stressed a way of life which looked into the past for a guide to behaviour in the present Virtue righteousness propriety wisdom and sincerity are basic ethical principles of Confucianism Confucius teachings encouraged man to live in ordered social relationships and to have a religious reverence for all life A place for every man and every man in his place is the only way to achieve harmony These ethical princi ples are found in the *Book of Analects* (Lun Yu)[28]

> Fix your mind on truth, hold firm to virtue, rely upon love kindness and find your recreation in the arts

It is clear Confucianism is teaching that man is not intended to over indulge Preservation is a virtue With coarse food to eat water to drink and bent arm for a pilow happiness may still be found Man s relationship with his surroundings and the environment then is moderation

Although not a religion religious sanctions are alluded to in con fucianism in reference to Heaven[29]

> Does Heaven ever speak? The four seasons come and go and all creatures thrives and grow Does Heaven ever speak?
>
> and
>
> He who does not recognize the existence of a Divine Law cannot be superior man

Taoism is the other major Chinese faith As with Confucianism Taoism is not a religion but a way of life taught by Lao tze around the 3rd century B C The basic beliefs and doctrines are to be found in a slender volume of poems the *Tao Teh King* The Taoist con ception of creation is metaphysical it is 'Tao eternal and nameless Yet at the same time it is all pervasive eternal life sustaining [and] nourishing '[30] Tao stands for the ultimate reality of nature In Taoism there is a natural relationship between man and nature man is viewed as a member of creation and is therefore without exception internally linked to the Tao as well as to everything else '[31] Man receives no special place from Tao thus homocentrism is an alien thing in the Taoist axiological ord

ering of beings As well men is considered to be endowed with intellect and thus quite capable of living in harmony with nature In Taost thinking this means there is no unbridgeable chasm between the two They are inter-connected The extent of Taoist harmony between man and nature reaches down to the smallest of creatures for Taoist texts adjure that even insects and crawing things herbs and trees may not be injured [32]

Uncontrolled attitudes to nature can only result in disharmony and hurtful results Anyone who tries to do things in violation of this interconnectness is doomed to failure In order to prevent such transgressions the Taoist books refer to two classes of officials whose duties were concerned with preservation and con servation One was Shan-yu inspector of mountains and other Lin heng, inspector of forests [33] These officials through their protective duties enforced conservation practices by admonishing, for example what trees could be cut by whome and when and warned against the consequences of deforestation

The reguation of nature also finds its phillosophical roots in an appreciation of nature and in feelings of painful sentiment which arise out of the senseless destruction of nature An ancient com pendium of songs the Shi Ching, contains such lines about trees torn up by cruel brigands and no one knew of their crime and of trees being so lovely they were not even looked to for fire wood [34]

Chinese ancient religions then present an image of man in har mony with and sympathetic to nature Unlike Buddhism and Hin duism there are no sanctions against violating nature But in line with Zoroastrianism whatever harm mabnkind does to nature invetably creates his own self destruction because of the intercon nectdness between the two life systems

III
CONLUDING OBSERVATIONS

It has been demonstrated that even in those countries of the West where secularism and religious toleration is practiced religion can be both a powerful partner and a sobering effect in diffusing explosive issues Environmental crisis is one such explosive issue where world religion can play an important role because all religions are

capable of evoking a positive awareness towards the nature In creating such an awareness religion helps create the realization that there are limits to our control over the animate and inanimate world and that our arrogance and manipulative power over nature can backfire It is religion that says that a man s life cannot be measured by material possessions and that the ends of life go beyond consumption

Any Religion provides at least three fundamental strengths to help man remain sane in a technological society F rst it protects an individual s existence from the depersonalizing tendencies of the techno industrial society Secondly it forces man to recognize human fallibility and thus combines realism with idealism helping us to be more cautious of our errors which have resulted in catatrophic consequences in the past Thirdly with technology providing us with the power to destroy ourselves it is our religion that gives restraint humality and liberation from self centredness[35] Thus religion can be a powerful source for environmental conservation and protection

Two major trends can be discerned from the earlier brief discussion of the influence of major religions of the world on man s attitude and beliefs towards nature (this is furthur exemplified in the accompanying CHART) While three Oriental religions (Hinduism Buddhism and the Taoism) emphasize the sanctity and sacredness of all God s creation thereby making man a part of the nature but without any special right the two other religious traditions (Judeo Christainity and Islam) emphasize man s desire to use nature for his purpose Zoroastrianism is perhaps a bridge between these two trends of religious thinking However one finds that contrary practices and thoughts are emerging in both the Occidental and Oriental religious traditions in the sense that demands are now being made in the West not only to protect nature but also to preserve it for future generations while in the Orient instances of wanton destruction of the environment have been on the rise Thomas Derr deftly makes this point

> even if Christian doctrine has produced technological culture and its environmental troubles one would be at a loss to understand the absence of the same result in equally Christian Eastern Europe And conversely if ecological disaster is a particularly Christain habit

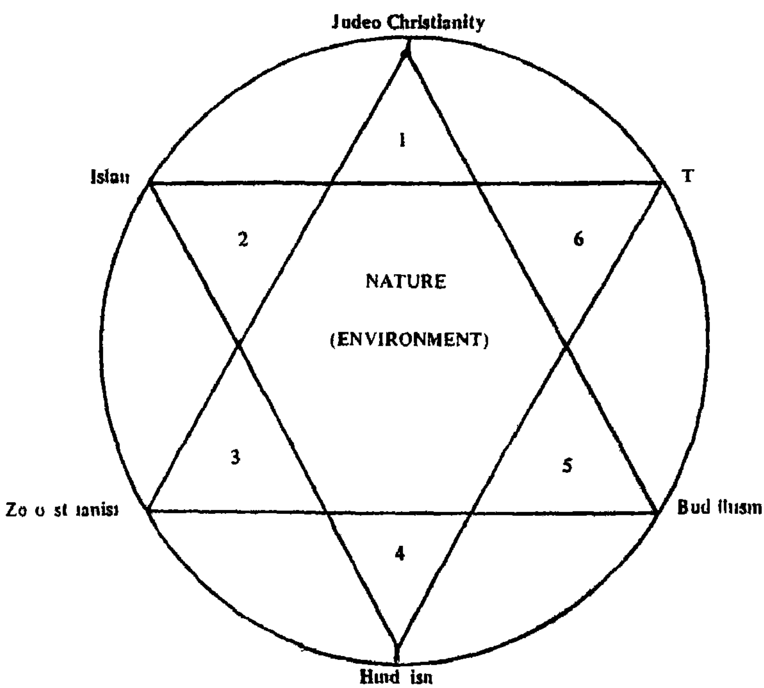
how can one explain the disasters non-Christian culture have visited upon their environment? Primitive cultures Oriental cultures, classical cultures—all show examples of human dominance over nature which has led to ecological catastrophe Overgrazing, deforestation and similar errors of sufficient magnitude to destroy civilizations have been committed by Egyptians Assyrians Romans,North Africans Persians Indians, Aztecs, and even Buddhists who are foolishly supposed by some Western admirers to be immune from this sort of thing[36]

WORLD RELIGIONS AND THE ENVIRONMENT

LEGENDS

1 Man the sovereign
2 Man the viceroy
3 Man paternalistic
4 Man a constitutional partner
5- Man an integral partner
6- Man an equal partner

WORLD RELIGIONS AND THE ENVIRONMENT



LEGEND

1 Man the sovereign
2 Man the viceroy
3- Man-paternalistic
4- Man-a constituent partner
5- Man an integral partner
6 Man an equal partner

Obviously, modern man, irrespective of his cultural background and religious beliefs, has found a rationalization to disrupt, exploit, and destroy the environment. Consequently, what we need now is a conservation ethics which draws from all religious foundations to protect our common heritage and the future of the universe Such an universal environmental approach is imperative if man is to act as custodian of the planet. But that approach would have to draw from all cultures and religions because nature and its universality belong to all people of the world I suggest that such an approach includes at least four basic elements. (a) moral education for all students in their primary and junior high school years so that they start appreciating the role of religion and values (b) environmental studies programme as an integral part of a student's curriculam during junior high school years (c) a world wide strateg, encouraging environmental ethics for conservation and respect for nature, and (d) a world interfaith dialogue to prepare a code to control man s greed towards nature

Man must let go of his technological and material narcissism because in short there can be no real responsible or effective environmental ethic in a world "dominated by technologcal mentality and crass materialism. Only by creating a workable environmental ethic and world conservation strategy can there be the chance for human survival

What is being articulated by contributors to this book as well as other writers is that we need a different approach to solving environmental crisis—an approach that will push man to behave in such a way that the well-being and welfare of the environment comes before his selfish view of the world What is being sought is a reordering of thinking that will bring the rewards of a quality life but not at the cost of the environment. We have not yet explored the question of what ought to be the foundation of this environmental ethic? A beginning, in this direction was made in September 1986 when an Interfaith Ceremony took place in Assisi (Italy) to celebrate the 25th Aniversary of the world Wildlife Fund [37] Buddhism, Christainity Hinduism, Islam and Judaism were represented and declarations were made Such an initiative to integrate world religions and cultures into conservation philosophy is visionary [38]

World religions, as discussed earlier each in its own way, offer a unique set of moral values and rulesto guide man s relationship

with the environment. They also provide religious sanctions albeit through the fear of hell for those who may abuse the environment. If people do indeed think about their environment in terms of how they think about themselves, why cannot that context of thinking be also theologically based, particularly since the greatest ethic emanating from religious thought is based on the right for all to exist? Although one can say that the traditional religions have been unable to protect the environment from man s greed and his exploitative tendencies nevertheless the 'high religions of the world, in their own right, can be helpful as discussed in previous chapters of this book. Of course, there are profound meta-physical ethical, anthropological and social disagreements among these religions, but a synthesis of key elements from each of them can become a foundation for preventing man from destroying his habitat and eventually has fellow beings and progency Such a synthesis appears to be the cultural and religious imperatives to the environmental crisis.[39] One need not to reiterate the obvious that time has come And there is a definite call for a return to some basic and fundamental values, and those values can be found in world religions and these religions can save the humanity from the greatest peril confronting it if they face the challenge together They may have disagreed or even fought against each other but the environmental crisis has brought them together Their united stand is the call of the day They can do it as so aptly demonstrated by the very last hymn of *Rg Veda*.

> Come together speak in concord
> Let your minds comprehend alike
> Let your efforts be united
> Let your hearts be in agreement
> Let your minds be united
> So that we all live in peace
> (*Rg Veda* Mandala 10 Verse 191)

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APPENDIX A

THE ASSISI DECLARATIONS

Message on Man and Nature from Buddhism, Christainity Hinduism, Islam and Judaism

DECLARATIONS ON RELIGION AND NATURE MADE AT ASSISI—ITALY
(29 September 1986)

The Buddhist Declaration on Nature

Venerable Lungrig Namgyal Rinpoche
Abbot Gyuto Tantric University

Homage to Him whose vision and speech Made Him unexcelled as a saga and a teacher The Being who saw the interdependence of Nature, And taught it to the world!

IN THE WORDS of the Buddha Himself Because the cause was there the consequences followed because the cause is there the effects will follow These few words presents the interrelantion ship between cause (Karma) and its effects It goes a step furthur and shows that hapiness and suffering do not simply come about by chance or irrelevent causes There is a naturalrelationship between a cause and its resulting consequences in the physical world in the life of the sentiment beings too including animals there is a similarrelationship of positive causes bringing about happiness and negative actions causing negative consequences Therefore a human undertaking motivated by a healthy ansd positive attitude constitutes one of the mostimportant causes of hapiness while undertakings generated through ignorance and negetive atti tude brings about suffering and misery And this positive human attitude is in the final analysis rooted in genuine and unselfish compassion and loving kindness that seeks to bring about light and happiness for al sentiment beings Hence Buddhism is a reli gion of love understanding and compassion and committed towards the ideal of non violence As such it also attaches great importance to wild life and the protection of of the environment on which every being in this world depends for survival

The simple underlying reason why beings other than humans need to be taken into account is that the like human beings, they too are sensetive to happiness and suffering, they too just like the

human species, primarily seek hapiness and shun suffering. The fact that they may be incapable of communicating their feelings is no more an indication of apathy or insensibility to suffering or happiness than in the case of a person whose faculty of speech is impaired Yet it would appear from past history that the opposite view has been predominent

Hence many have held up usefulness to human beings as the sole criterion for the evolution of an animal s life. Upon closer examination one discovers that this mode of evsalution of another's life and right to existence has also been largely responsible for human indifference as well as cruety to animals, not to speak of violence in today's world On sober reflection, one can find that there is a striking similarity between exterminating the life of a wild animal for fun and terminating the life of an innocent fellow human being at the whim of a more capable and powerful person. We should therefore be wary of justifying the right of any species to survive solely on the basis of its usefuness to human beings.

Many additional factors contribute to and reinforce this insight in Buddhism. A phillosophical system which propogates the theory of rebirth and life after death it maintains that in the continuous birth and rebirth of sentient beings (not ony in this planet but in the universe as a whole) each being is reated to us ourselves just as our own parents are related to us in this life And just as our own parents have been indispensable to our upbringing in our present lifespan, in another particular span of our life another particular sentiment being has given us the spark of life The fact that we are totally unaware of such a relationship does not undermine this observation any more than that a particular person is not someone's parent simply because they do not realise the connection.

We are told that history is a record of human society in the past From existing spurces there is evidence to suggest that for all their limitations people in the past were aware of this need for harmony between humanbeings and nature They loved the environment They revered it as the source of life and well being in the world In my faraway country I still remember what my parents said they told us that various spirits and forces are dormant in the rivers mountains lakes and trees. Any harm done to them, they said woulsd result in drought, epidemics and sickness in human beings and the loss of the fertility of the earth.

We regard our surviva as an undeniablle right As co-inhabitants of this planet, other species too have this right for survival. And since human beings as wel as other non-human sentiment being depend upon theenvironment as the ultimate source of life and wellbeing, let us share the conviction that the conservation of the environment the restoration of the imbalance caused by our negligence in the past, be implemented with courage and determi nation

These teachings ead us to the folowing words by His Hollness the Dalai Lama

As we all know disregard for the natuarl inheritence of human beings has brought about the danger that now threatens the peace of the world as wel as the chance to live of endangered species

Such destruction of the environment and the life depending upon it is a result of ignorance greed and disregard for the richness of all living things. This disregard is gaining great influence If peace does not become a reality in the world and if the destruction of the environment continues as it does today there is no doubt that future generations will inherit a dead world

Our ancestors have left us a word rich in its natural resorces and capable of fulfilling our needs This is a fact. It was believed in the past that the natural resources of the Earth were unlimited no matter how much they wereexploited But we know today that without understanding and care these resources are not inexhu astable It is not dificult to understand and bears the exploitation done in the past out of ignorance but now that we are aware of the dangerous factors it is very important that we examine our responsibiities and our commitment to values and think of the kind of world we are to bequeath to future generations

It is clear that this generation is at an important crossroad On the one hand the international community is able now to communicate each other's views on the other hand the common fact is that confrontation far outweighsconstructive diologue for peace

Various crises face the international community The mass starvation of human being and the extinction of species may not have overshadowed the great achievments in science and technology but they have assumed equalproportions Side by side with the exploration of outer space there is the continuing pollution of lakes, rivers and vast parts of the oceans Out of human ignorance and misunderstanding There is a great danger that future generations

will not know the natural habitat or animals they may not know the forest and the animals which we of this generation know to be in danger of extinction.

We are the generation with the awareness of a great danger We are the ones with the responsibility and the ability to take steps of concrete action, before it is too late

The Christian Declaration on Nature

Father Lanfranco Serrini
Minister General OFM Conv

'PRAISE THE LORD! Praise him sun and mmon praise him all you shining stars! For he commanded and they were created Praise the Lord from the earth you sea monsters and all deeps, fire and hail snow and forst stormy wind fulfilling his commands! (Psalm 148)

To praise the ord for his creation is to confess that God the Father made all things visible and invisible it is to thank him for the many gifts he bestows on all his children

God created everything that exist freely by his word, and out of nothing He alone is totally other transcendent and immutable whereas al creatures are contigent mutable and wholly dependent on him for their existence.No creature can claim to be part of his nature or a spark of his Being, but by reason of its created origin each according to its species and all together in the harmonious unity of the universe manifest God s infinit truth and beauty love and goodness wisdom and majesty glory and power

God declared everything to be good indeed very good He created nothing unnecessarily and has omitted nothing that is necessary Thus even in the mutual opposition of the various elements of the universe there exist a divinely willed harmony because creatures have received their mmod of existence by the will of their Creator whose purpose is that though their interdependence they should bring to perfection the beauty of the universe It is the very nature of things considered in itself without regard to man s convenience or inconveniance that gives glory to the Creator

But it is especially through man and woman made in the image and likeness of God and entrusted with a unique dominion over

all visible creatures, that the Lord's goodness and providence are to be manifested This is how the Psalmist sings of man's nobility "When I look at the heavens the work of your fingers the moon and the stars which you have established, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him little less than God and you crown him with glory and honour You have given him dominion over the works of your hands

The fathers of the Church understood well the marvel of man s dual citizenship and responsibilities it placed upon him In the words of St Gregory of Nazianzen, God set man upon earth as kind of second world a microcosm another kind of angel a wor shipper of blended nature He was king of all upon earth but subject to heaven, earthly and heavenly transient yet immortal belonging both to the visible and to the intelligible order midway between greatness and lowliness

Most certainly then, because of the responsibilities which flows from his dual citizenship man s dominion cannot be understood as licence to abuse spoil squander or destory what God has made to manifest his glory That dominion cannot be anything other than a stewardship in symbiosis with all creatures On the one hand man s position verges on a viceregal partnership with God on the other his self mastery in symbiosis with creation must manifest the Loard s exclusive and absolute dominion over everything, over man and over his stewardship At the risk of destroying himself man may not reduce to chaos or disorder or worse still destroy God s bountiful teasures

Every human act of irresponsiblity towards creatures is an abom ination According to its gravity it is an offence against that divine wisdom which sustains and gives purpose to the interdependent harmony of the universe

Christians believe that the first man s refusal to live according to divine wisdom introduced disharmony into his relationship with God and creatures and this rebellion has perpetuated itself in his-tory in variou forms of social and personal in justice domination and exploitation making it impossible for men and women to live in concord with oen another and with rest of creation

But the heart of Christian faith resides in its proclamation of God s merciful fidelity to himself and to the works of his hands Christians believe that God the Father has not abandoned men and

women to their sinful ways but has sent the saviour to bring redemption and healing to everyone and to all things. Indeed they firmly confess that Jesus of Nazareth is the Son of God made man, that he is the fulfilment of his Father's Convenant with Abraham for the salvation of all peoples and with Noah on behalf of all creation. They maintain that, risen from the dead and ascended into heaven in his glorified humanity he reconciles all things visible and invisible, and that all creation is therefore purposefully ori entated, in and through him, towards the future revealtion of the glorious liberty of God's children, when, in the new heavens and the new earth, there will no longer be death, mourning, sadness or pain, Through Christ and through his life-giving Spirit, the Father creates and sanctifies, gives life, blesses and bestows all good things.

Christians therefore cannot be pessmistic about the future of the world, nor believe in its periodic disintegration and renewal, bot of which would deny Christ's future cfoming to judge the living and the dead, when he shall bring his recompense to repay every one for what he has done The God of the living will not destory what he has created, but, in the future transformation of the world, he will reward he just and punish the evil

The Gospel influenced the relationship of men and women to the environment through monastic institutions. Benedictine monks, especially inspired by their founder's evangelical sense of the stew ardship of natural resources advocated a harmonious union between prayer and work, between intellectual and physical effort and between theoretical and practical skills

This Good News produced a unique example of man s reconciliation with all creatures in St Francis of Assis admired and invoked as the patron of ecologists and of those who are dedi cated to the establishment of harmonious relations with the environment. Since God can express his will through all of his works, Francis was submissive to all creatures and scanned creation attentively, listening to its mysterious voices. In his 'Canticle of Brother Sun' the saint called all creatures his brothers and sisters because they are God s gifts and signs of his providential and reconciling love. To God alone do they belong, to him they bear a likeness, and in his name Mother Earth, our sister, feeds us In his personalized realtionship with all creatures, St Francis recognized his duty to reciprocate divine lovewith love and praise not only in the name of creatures, but in, with and through them.

For St Francis work was a God-given grace to be exercised in that spirit of faith and devotion to which every thmporal consideration must be subordinate All human effort in the world must therefore lead to a mutual enrichment of man and creatures.

Many are the causes of the ecological disaster which mankind faces today Without pretending to be complete the following should be singled out uncontrolled use of technology for immediate economic growth with little or no consideration for the pla net's resources and their possible renewal disregard for just and peaceful relations among peoples destruction of cultures and environments during war ill-considered exploitation of natural resources by consumer-orientated societies, unmastered and unregulated urbanization and the exclusive preoccupation with the present without any regard for the future quality of life

Therefore, in the name of Christ who will come to judge the living and the dead Christians repudiate

> all forms of human actibiyy-wars discrimination and destruction of cultures-which do not respect the authentic interests of the human race in accordance with God s will and design, and do not enable men as individuals and as members of society to pursue and fulfil their total vocation within the harmony of the universe
>
> all ill-considered exploitation of nature which threat ens to destory it and in turn, to make an the victim of degradation

In the name of Christ who will repay everyone for good works Christians ca upon all men and women to pursue

> a synthesis between culture and faith,
>
> ecumentical dialogue on the goals of scientific research and on the environmental consequences of the use of its findings
>
> the priority or moral values over thenological advances,
>
> truth, justise and the peaceful coexistence of all peoples

The Hindu Declaration on Nature

His Excellency Dr Karan Singh
President Hindu Virat Samaj

In The Ancient spiritual traditions man was looked upon as part of nature linked by indissoluble spiritual and psychological bonds with the elements around him This is very much marked in the Hindu tradition probably the oldest living religious tradition in the world The Vedas those collections of hymns composed by great spiritual seers and thinkers which are the repository of Hindu wisdom reflect the vibrance of an encompassing world view which looks upon all objects in the universe living or non living, as being pervaded by the same spiritual power

Hindusim believes in the all encompassing sovereignty of the divine manifesting itself in a graded scale of evolution The human race though at the top of the evolutionary pyramid at present is not seen as something apart from the earth and its multitudinous lifeforms The Atharva Vada has the magnificent Hymn to the Earth which is redolent with ecological and environmental values The following verses are taken from this extraordinary hymn

Earth in which lie the sea theriver and other waters
in which food and cornfields have come to be
in which lives all that breathes and that moves
May she confer on us the finest of her yield

Earth in which the waters common to all
moving on all sides flow unfailingly day an night,
may she pour on us milk in many streams
and endow us with lustre

May those born of thcee O Earth
be for our welfare free from sickness and waste
Wakeful through a long life we shall become
bearers of tribute to thee

Earth my mother set me securely with bliss
in full accord with heaven,
O wise one
uphold me in grace and splendour

Not only in the Vedas but in later scriptures such as the Upanishads, the Puranas and subsequent texts the Hindu viewpoing on nature has been clearly enunciated It is permeated by a reverence for life and an awareness that the great forces of nature-the earth the sky the air the water and fire-as well as various orders of life including plants and trees forests and animals are all bound to each other within the great rhythms of nature The divine is not exterior to creation but expresses itself through natural phenomena Thus in the Mundaka Upanishad the divine is described as follows

Fire is his head his eyes are the moon and the sun
the regions of space are his ears his voice the revealed Veda
the wind is his breath his heart is the entire universe
the earth is his footstool truly he is the inner soul of all

Turning to the animal world we find that animals have always received special care and consideration Numerous Hindu tests advise that all species should be treated as children In Hindu mythology and iconography there is a close relationship between the various deities who are all different aspects of the same divine power and their animal or bire mouths Each divinity is associated with a particular animal or bird and this lends a special dimension to the animal kingodm

In addition according to the Vaishnava tradition the evolution of life on this planet is symbolized by a series of divine incarnations beginning with fish moving through amphibious forms and mammals and then on into human incarnations This view clearly holds that man did not spring fully formed to dominate the lesser lifeforms but rather evolved out of these forms itself and is therefore integrally linked to the whole of creation

The leads necessarily to a reverence for animal life The Yajur veda lays down that no person should kill animals helpful to all Rather by serving them one should attain happiness (Yajurveda 13 47) This view was later developed by the great Jain Tirthan

kara Lord Mahavira who regenerated the ancient Jain faith that lives down to the present day For the Jains, Ahimsa or non violence is the greatest good and on no account should life be taken. This philosophy was emphasised more recently by Mahatma Gandhi who always spoke of the importance of Ahimsa and looked upon the cow as a symbol of the bening element in animal life All this strengthens the attitude of reverence for all life including animals and insects

Apart from this the natural environment also received the close attention of the ancient Hindu scriptures Forests and groves were considered sacred and flowering trees received special reverence Just as various animals were associated in the Hindu pantheon The Mahabharata says that even if there is only one tree full of flowers and fruits in a village, that place becomes worthy of wor ship and respect Various trees fruits and plants have spcial sig nificance in Hindu rituals

The Hindu tradition of reverence for nature and all forms of life vegetable or animal represents a powerful tradition which needs to be re-nurtured and re-applied in our contemporary context India the population of which is over eighty per cent Hindu has in recent year taken a special interest in conservation

What is needed today is to remind ourselves that nature cannot be destroyed without mankind ultimately being destroyed itself With nuclear weapons representing the ultimate pollutant threat ening to convert this beautiful planet of ours into a scorched cinder unable to support even the most primitive lifeforms mankind is finally forced to face its dilemma Centuries of rapacious exploi tation of the environment have finally caught up with us and a radically changed attitude towards nature is now not a question of spiritual merit or condescension, but of sheer survival

This earth so touchingly looked upon in the Hindu view as the Universal Mother has nurtured mankind up from the slime of the primeval ocean for billions of years. Let us declare our determi nation to halt the present slide towards destuction to rediscover the ancient tradition of reverence for all life and even at this late hour to reverse the suicidal course upon which we have embarked Let us recall the ancient Hindu dictum "The Earth is our mother and we are all here children."

The Muslim Declaration on Nature

His Excellency Dr Abdullah Omar Nasseef
Secretary General Muslim world League

The Essence of Islamic teaching is that the entire universe is God s creation. Allah makes the waters flow upon the earth upholds the heavens makes the rain fall and keeps the boundaries between day ard night The whole of the rich and wounderful universe belongs to God its maker It is god who created the plants and the animals in their pairs and gave them the means to multiply Then God created mankind-a very speical creation because man kind alone was created with reason and the power to think and even the means to turn against his Creator Mankind has the potential to acquire a status higher than that of the angels or sink lower than the lowliest of the beasts

The world 'Islam has the dual meaning of submission and peace Mankind is special a very particular creation of Allah. But still we are God s creation and we can only porperly understand ourselves when we recognise that our proper condition is one of submission to be god who made us. And only when we submit to the Will of God can we find peace peace within us as individuals peace between man and man, and peace between man and nature When we submit to the Will of God we become aware of the sublime fact that all our powers ptential,s skills and know ledge are granted to us by God We are His servents and when we are conscious of that when we realise that all our achievements derive from the Mercy of God when we return proper thanks and respect and worship to God for our nature and creation then we become free Our freedom is that of being sensible aware then we become free Our freedom is that of being sensible aware, responsible trustees of God s gifts and bounty

For the Muslim mankind s role on earth is that of a *khalifa* vice-regent or trustee of God We are God s stewards and agents on

Earth. We are not masters of this Earth, it does not belong to us to do what we wish. It belongs to God and He has entrusted us with its safekeeping Our function is viceregents *khalifa* of God is only to oversee the trust The *khalifa* is answereable for his/her actions for the way in which he/she uses or abuses the trust of God.

Islam teaches us that we have been created by God and that we will return to God for Judgement that we are accountable for our deeds as well as our omissions The *khalifa* will render an account of how he treated the trust of God on the Day of Reckoning The notion that describes the accountability of the *khalifa* is *akhars* Islam is the guidance of how to live today so that we can face the *akharh* it is the Message which informs us of what will be involved in the reckoning

The central concept of islam is *tawheed* to the Unity of God Allah is Unity and His Unity is also reflected in the unity of man and nature His trustees are responsible for maintaining the unity of His creation the integrity of the Earth its flora and fauna its wild life and natural environment Unity cannot be had by discord by setting one need against another or letting one end predomnate over another it is maintained by balance and harmony Therefore Muslims say that Islam is the middle path and we will be ans werable for how we have walked this path how we have main tained balanace and harmony in the whole of creation around us

So unity trusteeship and accountability that is *tawheed khalifa* and *akharh* the three central concepts of Islam, are also the pillars of the environmental ethics of Islam. They contitute the basic values taught by the Quar'an It is these values which led Muhammad the prophet of Islam to say 'Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded and 'If a Muslim plants a tree or sows a field and men and beasts and birds eat from it all of it is charity on his part and again, "The world is green and beautiful and God has appointed you his stewards over it," Environmental consciousness is born when such values are adopted and become an intrinsic part of our mental and physical make up

And these are not remaote, other worldly notions they concern us here and now If you were to ask me what the notion of the Hereafter has to do with here aand now, my answere might sur prise you I would say nuclear power and biotechnology Both of

these are very present here-and now issues. Both have benefits and costs. Both have implications for the health and well being of mankind and nature If I sincerely intened to be God s *khalifa* His steward on Earth then I must have an opinion about them, must prepare myself to make choices about them because I will be accountable for what mankind has wrought with these devices in the Hereafter

Islam is a very paractical world view It seeks in all its principles and injunctions to give pragmatic shapes to its concepts and values. Indeed the notions to tawheed and khalifa have been trans lated into practical injunctions in the *Shariah.* Such Shariah insti tutions as *haram* zones inviolate areas within which development is prohibited to protect natural resources and *hima* reserves established solely for the conservation of wildlife and forests form the core of the environmental legislation of Islam The classical Muslim jurist Izz ad Din ibn Abd as-Salam, used these aspects of the *Shariah* when he formulated the bill of legal rights of animals in the thirteenth century Similarly numerous other jurists and scholars developed legislations to safeguard water resources prevent over-grazing, conserve forests limit the growth of cities protect cultural property and so on Islam s environmental ethics then are not limited to metaphysical notions it provides a practical guide as well

Muslims need to return to this nexus of values this way of understanding themselves and their environment The notions of unity trusteeship and accountability should not be reduced to mat ters of personal piety they must guide all aspects of thier life and work *Shariah* should not be relegated just to issues of crime and punishment it must also become the vanguard for environmental legislation We often say that Islam is a complete way of life by which it is meant that our ethical system provides the bearings for all our actions. Yet our actions often undermine the very values we cherish. Often while working as-scientists or technologists economists or politicians we act contrary to the environmental dictates of Islam. We must imbibe these values into our very being We must judge our actions by them They furnish us with a world view which enables us to ask environmentally appropriate questions draw up the right balance sheet of possibilities properly weigh the environmental costs and benefits of what we want, what we can do within the ethical boundaries established by God,

without violating the rights of His other creations. If we use the same values the same understanding in our work as scientist or technologist economist or politican as we do to know ourselves as Muslims-those who submit themselves to the Will of God-then I believe we will create a true Islamic alternative a caring and practical way of being doing and knowing, to the environment ally destructive thought and action which dominates the world today

The Jewish Declaration of Nature

Rabbi Arthur Hertzberg
Vice President World Jewish Congress

Whoever is merciful to all creatures is a descendant of our ancestor Abraham (Bezoh 32b) In the sacred writings of Judaism Jews are described over and over again as merciful people the children of merciful people (Yebamot 79a Shabbat 133b) The Talmud even tells us (Shabbat 151b) that heaven rewards the person who has concern and compassion for the rest of creation but this assurance of reward is not the major moral thrust of Jewish teaching Our tradition emphasizes that Jews are commanded to do what is moral not for the sake of receiving a reward (Abot 1 3) The good is necessary even when it does not redound to our immediate personal benefit

When God created the world so the Bible tells us He made order out of primal chaos The sun the moon and the stars plants animals and ultimately man were each created with a rightful and necessary place in the universe They were not to encroach on each other Even the divine teaching the Torah which was revealed from on high was given in a sect measure (Vayikra Rabbah 15.2) and even these holy words may not extened beyond their assigned limit And the Lord took man and put him in the Garden of Eden to tend it and gurad it (Genesis 2 15) Soon Adam man the one creature who is most godlikem gave names to all of creation as God looked on the approved An the name that Adam gave to each living being has remained its name (Gensis 2 19) forever in the Kabbalistic teaching, as Adam named all of God s creatures he helped define their essence Adam swore to live in harmony with those whom he had named Thus at the very beginning of time man accepted responsibility before God for all of creation

Judaism of course knows the doctrine of the world beyond death but its central concern is with life in the world The tzaddik the righteous Jew is not a pillar saint who has withdrawn

from the world He is someone whose conduct in the very midst of life helps to estabish that which seems impossible—one can live in this world of righteousness without eccroaching on the rights of other people, or any of God s creatures

The festivals of the Jewish religion do call upon us to stand before God, in awe at His Majesty, trembling before His Judgements but that is not the dominent mood of the jewish faith. The festivals celebrate in joy the cycle of the seasons of the nature The rabbis even insisted that He who has denied himself any one of the rightful joys of the world is a sinner (Baba Kama 91b) The highest form of obedience to God s commandments is to do them not in mere acceptence but in the nature of union with Him In such a jouous encounter between man and God the very right ness of the world is affirmed

The encounter of God and man in nature is thus concieved in Judaism as a seamless web with man as the leader and custodian of the natural world Even in the many centuries when Jews were most involved in their own immediate dangers and destiny this universalist concern has never withered In this century Jews have experienced the greatest tragedy of their history when one third of their people were murdered by unnatural men and therefore we are today particularlysensitive to the need for a world in which each of God s creations is what He intended it to be Now whenthe whole world is in peril when the environment is in danger of being poisoned and various species both plant and animal are becoming exinct it is our Jewish responsibilty to put the defence of the whole of nature at the very centre of our concern.

And yet it must be said in all truth that this question of man s responsibility to the rest of the creation cannot be simply expressing our respect for all of nature There is a tension at the centre of the Biblical tradition embedded in the very story of creation itself, over the question of power and stewardship The world was created because God willed it but why did He will it? Judaism has maintained in all of its versions that this world is the arena that God created for man, half beast and half angel, to prove that he could behave as a moral being The Bible did not fail to demand even of God Himself that He be bound, as much as man, by the low of morality Thus Abraham stood before God after He announced that He was about to destroy the wicked city of Sodom, and Abraham demanded of God Himself that he produce moral justification for this act· Shall not the judge of all the earth to jus-

tice? (Genesis 18 25) Comparably man was given dominion over nature but he was commanded to behave towards the rest of creation with justice and compassion. Man lives always, in trension between his power and the limits set by conscience

Man s carnivorous nature is not taken for granted or praised the the fundamental teachings of Judaism. Ther rabbis of the Talmud told that men were vegetarians in earliest times between creation and the generation of Noah. In the twelfth century Mai monides the greatest of all rabbinic scholars explained that animal sacrifices had been instituted in ancient Judaism as a concession to the prevalent ancient practice of making such offerings top the pagan gods (March Nebuhim 111.32) The implication is clear that Judaism was engaged in weaning men from such practices

Judaism as a religion offers the option of eating animal flesh and most Jews do but in our own century there has been a movement towards vegetarianism among very pious Jews A whole galaxy of central rabbinic and spiritual teachers including sev eral past and present Chief Rabbis of the Holy Land have been affirming vegetarianism as the ultimate meaning of Jewish moral teaching They have been proclaiming the autonomy of all living creatures as the value which our religious tradition myust now teach to all of its believers Let this affirmation resound this day and in days to come Let it be heard by all iour breathren wher ever they may be as the commandment which we must strive to realise This cannot be achieved in one generation and it will not happen through pressure from within or without Jews will move increasingly to vegerarianism out of their own deepening know ledge of what their tradition commands as they understand it in this age

Our ancestor Abraham inherited his passion for nature from Adam The later rabbis never forgot it Some twenty centuries ago they told the story of two men who were out on the water in a rowboat Suddenly one of them started to was under his feet He maintained that it was his right to do whatever he wished with the place which belonged to him The other answered him that they were in the rowboat together the hole that he was making would sink both of them (Vayikra Rabbah) 4 6)

We have a responsibility to life to defend it everywhere, not only against our own sins but also against those of others. We are all passengers together in this same fragile and glorious world Let us safeguard our rowboat—and let us row together

APPENDIX B

Original Verses used in the Text, Their Transliteration and Translation in English

Environmental Protection in the Hindu Religion

(1)

वेनस्तत्पश्यन्निहितं गुहा सद
यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदं सं च वि चैति सर्वं
सऽओतः प्रोतश्च विभूः प्रजासु ।

Venus tat paśyan nihitam guhā sad
Yatra viśvam bhavatyekanidam
Tasminnidam sam ca vi cauti sarva
Sa otah protaśca vibhūh prajāsu

(Yajurveda 32.8)

The loving sage beholds that being, hidden in mystery Wherein the universe comes to have one home Therein unites and therefrom emanates the whole The Omnipresent One is wrap and woof in created beings

(2)

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं
बिभर्षि द्विपदस्त्वं चतुष्पदः ।
तवेमे पृथिवि पञ्चमानवा येभ्यो
ज्योतिरमृतं मर्त्येभ्य उद्यन्त्सूर्यो
रश्मिभिरातनोतु ।

Tvajjātāstvayi caranti martyāstvam
bibharṣi dvipadastavam catuspadah
Taveme Prthivi pañca mānavā yebhyo
Jyotiramṛtham martebhyah

Udyantsuryo raśmıbhırattanotu

(Atharvaveda 12 1 15)

Produced from thee on thee move moratal creatures thou bear est them both quadrupped and bıped Thıne, O motherland' are these five human beıngs for whom the sun as he rises spreads with hıs rays the lıght that ıs ımmortal

(3)

इ द्र मित्र वरुणमग्नि माहुरथो
दिव्य स सुपर्णो गरुत्मान् ।
एक सद्विप्रा बहुधा वद त्यग्नि
यम मातरिश्वानमाहु ॥

Indram mıtram varunamagnımahuratho
Dıvyah sa suparno garutman
Ekam sadvıprah bahudhā vadantyagnım
Yamam matarısvanamāhuh

(Rıgveda 1 164 46)

They speak of Indra Mıtra Varuna Agnı and there ıs ın dıv ne wınged suparna

The one beıng the wıse call by many names as Agnı Yama Matarısvan

(4)

स ब्रह् मा स विष्णु स रुद्रस्स
शिवस्सोक्षरस्स परम स्वराट ।
स इ द्रस्स कालाग्निस्स च द्रमा ।

Sa Brahma sa Vısnuh sa Rudrassa
Śıvasssoʼsarassa paramah svarāt
Sa Indrassa Kalagnıssa Candrama

(Kaıvalya) Upnısad)

He ıs called Brahma the creator of the unıverse Vısnu all pre vadıng and the preserver Rudra punısher of the wıcked who he causes to weep Sıva blıssful and benefactor of all Aksar ımmor tal omnıpresent Svarat self effulgent Kaalagnı cause of the dis solutıon of the world and regulator of tıme Candrama the source of happıness

(5)

विश्वतश्चक्षुरुत विश्वतोमुखो
विश्वतो बाहुरुत विश्वतस्पात् ।
स बाहुभ्यां धमति सपतत्रैर-
द्यावा भूमी जनयन्देव एकः ॥

Viśvataścaksuruta viśvatomukho
Visvatobāhuruta viśvataspat
Sam bāhyubhyām dhāmati sam patatrair
Dyāvābhumi janayan deva ekah
(Rgveda 10.81.3)

The supreme God has eyes mouth arms and feet on all sides He the one God producing heaven and earth weilds them together with his arms and wing

(6)

स नो बन्धुजनिता स विधाता
धामानि वेद भुवनानि विश्वा
यत्र देवाऽअमृतमानशानाः
तृतीये धामन्नध्येरयन्त ॥

Sa no bandhurjanita sa vidhātā
Dhāmāni veda bhuvanāni visva
Yatra devā amrtamānasānas
Trtīye dhamannadhyarirayanta
(Yajurveda 32 10)

He who knows all positions all existing things is our friend our father our creator In Him the third high stage the learned obtaining the bliss of salvation move at will

(7)

सहस्रशीर्षा पुरुष सहस्राक्ष सहस्रपात्
स भूमिं विश्वतो तत्वा इत्यतिष्ठ द्दशाङ्गुलम् ।
पुरुष एवेद सर्वं यद्भूत यच्च भव्यम्
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

Sahasraśirsa purusah sahasraksah sahasrapāt sa bhmın viśvato vrtvā tyatısthaddaśāngulam purusa evedam sarvam yadbhūtam yacca bhavyam utamrtatvaśyesano yadannenātırohatı

(Rgveda 10 90 1 2)

Thousand headed thoudand eyed thousand footed He havıng pervaded the earth on all sıdes stıll extends hıs fingers beyond ıt Purusa alone ıs all thıs whatever has been and whatever ıs goıng to be Further He ıs the lord of ımmortalıty and also of what grows for foot

(8)

ऋत च सत्य चाभीद्धात्तपसोऽध्य जायत ।
ततो रात्र्यजायत तत समुद्रो अर्णव ।। 1 ।।
समुद्रादर्णवार्या सवत्सरो अजायत ।
अहोरात्राणि विदधद्वि श्वस्य मिषतो वशी ।। 2 ।।
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत ।
दिवे च प्रथिवी चान्तरिक्षमथो स्व ।। 3 ।।

Rtam ca satyam cābhıddhattapaso dhyājayata
Tato rātryajayata tatah samudro arnavah
Samudrādarnavārdā samvatsaro ajayata
Ahoratranı vıdadhadvıśvasya mısato vası
Suryācandramasau dhātā yathapūrvamakalpayata
Dıve ca prthıvım cantarıksamatho svah

Rgveda 10 190 1 3

The vedas and the unıversal laws of nature whıch control the unıverse and govern the cycles of creatıon and dıssolutıon were made manıfest by the All knowıng One By hıs great power were produced the clouds and the vapours After the productıon of the vapours there ıntervened a perıod of darkness after whıch the Great Lord adn controller of the unıverse arranged the motıons whıch produce days nıghts and other duratıons of tıme The Great One then produced the sun the moon the earth and all other regıons as He dıd ın prevıous cycles of creatıon

(9)

आभ्योऽद्भयोधि प्रजायेयेति सोऽनयात्रय्या विद्या सहाप
प्राविशन्ततऽआण्ड् समवर्तत तद्भ्यमृषदस्त्वित्यस्तु
भूयाऽस्त्वित्येप तदब्रवीत्ततो ब्रह्मैव प्रथममसृज्यत् ।

Abhyo dbhayodhı prajāyeyetı so nayā
Trayyā vıdyā sahāpah prāvıśantata andam
Samavartata tadbhyamrṣadstvıtyastu
Bhūyo stıtyepa tadbravittato
brahmaıva prathamamasrıjyat

(Śatapatha Brāhmana 6 1 1 10)

Purusa Prajapatı creates the waters enters ınto them as an egg ın order to be born from them and ıssues forth from them as Brahman

(10)

तस्मै स होवाच प्रजाकामो व प्रजापति स तपोऽतप्यत
स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिच प्राण चेत्ये तौ
मे बहुधा प्रजा करिष्यत इति ।

Tasmaısahovāca prajākamo vaı prajāpatıh
Sah tapo tapyata sam tapastaptvā sa mıthunamutpādayate
Rayıcaprāpam cetye tau me bahudhā prajā karıṣyata ıtı

(Praśnā Upanısad 1 4)

He saıd to hım Prajapatı was desırous of offspring (Prajakarma) He performed austerıty He produced a couple matter and lıfe wıth the ıntentıon they shall ın manyfold ways produce offsprıngs for me

(11)

सोऽकामयत् । बहुस्या प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इद सर्वमसृजत । यदिद किंच ।
तत्सृष्ट्वा । तदेवा नुप्राविशत ।

So kamayat Bahusyām prājayeyetı
Sa tapo tapyata Sa tapastaptvā
Idam sarvam asrıjata yadıdam kımca

Tatsrstva tadevānupravisat

(Taitt Up 2 6)

He (the Atman) desired I will become many will propagate myself Accordingly He practised self mortification After that He created the entire universe whatever exists After having creatred it He entered into it

(12)

तद्धेद तर्ह्यव्याकृतमासीत ।
तन्नाम रूपाभ्यामेव व्याक्रियतसौनामाऽयमिदरूप इति ॥
स एष इह प्रविष्ट आ नखाग्रभ्यो यथा क्षुर क्षुरधाने वहिन
स्यादविश्वभरो वा विश्वभरकुलाये ।

Taddyedam tarhevyākrtamāsit
Tannama rupābhyāmeva
Vyakriyatasaunama yamidamrūpa iti
Sa eṣa ih pravista ā nakhāgrebhyo
Yathā ksurah kṣuradhane vahitah
Syadviśambharo vā viśvambhar kulaye

(Brhada Up 1 4 7)

At that time the world was undiffrentiated just by name and form Even today this world is differentiated just by name and form as the saying is 'he has such a name such a form He entered in here even top the fingernail tips as a knife is hidden in a sheath the all sustaining (fire) in the fire preserving (wood)

(13)

ॐ आत्मा वा इदमेक एवाग्र आसीत ।
नान्यत्किंचन भिषत । स ईक्षत लोका नु सजा इति ॥
स इमाल्लाकान सजत ।
अम्भो मरीचिमरमापोऽदोऽम्भ परेपदिव द्यौ प्रतिष्ठान्तरिक्ष
मराचय पथिवी मनो या अधरतात्ता आप ।

Om atma va idamcka cvagra asit
Nanyatkincan bhisat Sa īksat lokannu srija iti
Sa iman lokan sijata
Ambho maricirmaramāpo do mbhaḥ
Paresadivamdyauh paratisthāntariksam

Marīcayah prthıvī mano yā adhastāttā āpah

(Aitareya Upnışad 1 1 1 3)

In the beginnıng there was the self alone-no other blinkıng thıngs whatever He thought to hımself 'Let me now create the worlds He created the worlds of water (ambhas), rays of lıght (marıcı), death (mara) and the waters (apa) Heaven and beyond ıs the world of waters the sky above ıs the world of lıght this earth of our ıs the world of death and what lıes below ıs the world of waters

(14)

स ईक्षत कथन्विद मदते स्यादिति स
ईक्षते कतरेण प्रपद्या इति । स एतमेय सोमान
विदार्यैतया द्वारा प्रापद्यत ।

Sa Īksata kathanvıdam madrtre syādıtı sa ıksate
Katarena prapadyā ıtı Sa etameva sımānam
Vıdāryaıtayā dvārā prāpadyata

(Aitareya Upnısed 1 3 11 12)

He delıberated How can thıs (Human frame) exıst apart from one? and ın what way shall I enter ınto ıt? Accordıngly he splıt open the crown of the head and entered by thıs door

(15)

ईशावास्यमिद सव यत्किच जगत्या जगत् ।

Iśavasyamıdam sarvam yatkınca ȷagatryām ȷagata

(Īśāvasyopanısad Hymn 1)

By the Lord enveloped must all be whatever movıng thıng there is ın the moving world

(16)

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च ।
महदादयो विशेषान्ता अण्डमुत्पादयन्ति वै ॥
एक काले समुत्पन्न जलबुद्बुदवच्च तत् ।
विशेषेभ्योऽण्डमभवद बृहत्तदुदक च यत् ॥

Puruṣādhısthıtatvācca avyaktānugrahena ca
Mahadādayo vıśeṣantā and amutpādayantı vaı
Ekakāle samutpannam jalabudbudavacca tat
Vıśeṣebhyo ndamabhavad vrhattadudakam ca yat

(Vāyu Purāna 4.74-75)

Beıng ordaıned by the almıghty God and by the favour of prakrtı (the premordıal cause) Mahan to the fıve mahabhutas create the egg (That) egg was born ın a moment just lıke a bubble of water Akasa and the paramanus of the four real elements gave bırth to the egg along wıth water whıch was ın the earlıer state of Brhat

(17)

जगहे पौरुष रुप भगवान्महदादिभि
सम्भूत षोडशकलमादौ लोकसिसक्षया ।

Jagrhe paurusam rupam
Bhagavan mahad adıbhın
Sambhūtam śodaśa kalam
Ādau lokasısrksyā

(Srımad Bhagavatam 1.3 1)

In the begınnıng of the creatıon the lord fırst expanded hımself ın the unıversal form of the purusa ıncarnatıon and manıfested all the ıngredıents for the materıal creatıon And thus at fırst there was the creatıon of the 16 prıncıples of the materıal actıon—fıve gross materıal elements and eleven workıng ınstruments or senses

(18)

कुत साष्टमिद विश्व जगत स्थावरजगमम ।
प्रलये च कमभ्येति तन्मे ब्रूहि पितामह ।
ससागर सगगन सशल स बलाहक ।
सभूमि साग्निपवनो लोको य केन निर्मित ।
कथ सष्टानि भूतानि कथ वण विभक्तय ।
शौचाशौच कथ तेषा धर्माधर्मविधि कथम् ॥

Kutah srstımıdam vısvam jagatsthāvarajangamam
Pralaye ca kamabhetı taume brūhı pıtāmaha
Sasagarah sagaganah saśaılahsabalāhakah

Sabhumih sāgnipavano lokoyam kena nirmitah
Katham arstāni bhutāni katham varnavibhaktayah
Śaucāśaucam Katham tesām dharmādharmavidhin katham
(Mahabharata, Moksadharmaparva 182 1-3)

How was the world created? What was the position of creatures at the time of pralaya? Who is the maker of the sea sky, mountain, clouds agni, air and other things of the world? How are all creatures made how cleanliness and impurity emerged and how adharma came into existence In reply Bhisma said—God is the form of srsti He created the universe He created the purusa became known as Manas purusa

(19)

आकाशमिति विख्यातंसर्वभूतधर प्रभू ।
आकाशादभवद्वारि सलिलादग्नि मारुतो ।
अग्निमारुत सयोगात्तत समभवन्महो ॥
ततस्तेजोमय दिव्य पद्म सृष्ट स्वयभुवा ।
तस्मात्पद्मात्समृभवद् ब्रह्मा वेदमयो निधि
शैलास्तस्यास्थि सज्ञास्तु मेदो मास च मेदिनी ।
समुद्रास्तस्य रुधिरमाकाश सुन्दर तथा ॥
पवनश्चैव नि श्वासस्तेजोऽग्निर्निम्नगा शिरा ।
अग्नीसोमो तु चन्द्रकौं नयनेतस्य विश्रुते ॥
नभश्चोर्ध्वं शिरस्तस्य क्षिति पादो भुजो दिश ।
दुर्विज्ञेयो ह्यचिन्त्यात्मा सिद्धैरपि न सशय ॥

Ākāsamiti vikhyātam sarvabhūtadharah prabhuh
Ākāśadbhavadvārih salilādagdimārutau
Agnimārutsamyogāttahtah sambhavanmahī
Tatastejomayamdivyam padamam srstam svayambhuvā
Tasmātpadamatsamabhavatbrahmā vedmayo nidhin
Śailāstasyāsthisajñ āstu medo mansam ca medinī
Samudrāstasya rudhirakākāśa mudaramtathā
Pavānascaiva nihśvasastejo gnirnimnagāh śirāh
Agnīsomo tu candrārkau nayne tasya viśrute
Nabhaścordhvam śirastasya ksithih pādau bhujau dişah
Durvijñeyo hyacintyātmā siddhairapi na samśayah.
(Mahabharata Moksadharmaparva 182.14 19)

The father of all creatures God made the sky from sky he made water and from water made fire and air earth came into existence Mountains are his bones earth is the flesh sea is the blood sky is his abdomen air is his breath fire is his teja rivers are nerves The sun and moon which are called Agni and Soma are the eyes of Brahman The upper part of the sky is his head Prthvi is his feet and directions (disa) are the hands

(20)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।।

Etatdyonini bhutāni sarvanityupadhāraya
Aham krtsnasya jagatah prabhavah pralayastathā

(Gita 7 6)

Realise that to be the womb of all visible things I am likewise this source of whole universe and its absorption

(21)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ।।

Prakrtim tvamavastamyavisrjami punah punah
Bhutagamamimam krtsnamavaśam prakrtervaśat

(Gita, 9 8)

The whole cosmic order is under me By my will it is manifested again and again and by my will it is annihilated at the end

(22)

तस्माच्च देवा बहुधा सम्प्रसूता
साध्या मनुष्या पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ।।

Tasmācca devā bahydhā samprasutāh
Saddhya manuṣyāh paśavo vāyamsi
Pranapānau brihiyavau tapaśca

sraddhā satyam brahmacaryam vidhiśca

(Mundakopanisada, 2 1 7)

The celestials (sadhyas) men, cattle, bird, the in-breath and the outbreath, rice, barley, austerity faith, truth, chasity and the law the gods too are manifoldly produced by him

(23)

एतन्नानावतारराणाम् निधानम बीजमव्ययम्
यस्याशासेन सृज्यन्ते देवातिर्यान्नरादय ।

Etannanāvātārāṇām nidhānam bbījamvyayam
Yasyāśāsena srjyante devātıryānnārdayaḥ.

(Śrımad Bhāgavatam 1.3.5)

This form is the source and indestructible seed of multifarious incarnations within the universe and from the particle and portion of this form, different living entities like demi-gods animals humanbeings and others are created

(24)

मृगोष्ट्रखरमर्काखुसरीसृप्खगमक्षिका
आत्मन पुत्रवत् पश्येत् तरेषामान्तर कियत् ॥

Mrgoṣṭrakharmarkākhusarısrpakhagamaksıkāh
Ātmanah putravata paśyet tairesāmāntaram kiyat

(Śrımad Bhāgavatam 7 14 9)

He should look upon deer camels monkeys donkeys rats reptiles birds and flies as though they were their own children, what is that which distinguishes these from those (children)

(25)

य पौरुषेवेण क्रविषा समकते यो अश्व्येन पशुना यातुधान ।
यो अध्नयाया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च

Yah paurusevena kravisā samankate
Yo aśvyena pasunā yātudhānah
Yo adhnyāyāh bharatı ksīramagne

Tesāṁ śirsāni haraśpai viśca

(Ṛgveda, 10.87 16)

The yatudhana who fills himself with the flesh of man and he who fills himself with the flesh of horses or of other animals and he who steal the milk of the cow—cut off their heads with thy flame

(26)

इम मा हिंसीर्द्विपाद पशुंसहस्राक्षो मेधायचीयमान ।
मयु पशु मेघमग्ने जषस्व तेन चिन्वानस्तन्वो निषीद ।।
मयुते शुगृच्छतु यद्विष्मस्त ते शुगच्छतु ।

Imam mā hi msidvipādam paśu sahasrākso meghāyacīyamānah
Mayum paśum meghamagne jasasva tenaa cinvānastanvo niṣīda mayumte sugrcchatu yam dvismastam te sugrcchatu

(Yajurveda 13 47)

No person should kill animals helpful to all and by serving them should obtain happiness

इम साहस्र शतधारमुत्स व्यच्यमान सरिरस्य मध्ये ।
घत दुहानामदिति जनायाग्ने मा हिंसी परमे व्योमन ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो निषीद ।

Imam sāhasram śatadhāramutsam vyadmnām sarirasya maddhye
Dhrtaā duhāunāmaditim janayāgnne mā hinsih pārame vyoman
Gavayamāraṇyamanu te diśami tena cinvān stanvo niṣid

(Yajurveda Bhāṣya 13 49)

O king ! you should never kill animals like bullocks useful for agriculture or like cows which give us milk and all other helpful animals and must punish those who kill or do harm for such animals

(28)

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवश्च मृतश्चैव न क्वचित् सुखमेधते ।।

Yo himsakani bhūtāni hinastyātmasukhecchayā
Sa jīvamsca mrtascaiva na kvacit sukh medhate

(Manusmṛti 5.45)

He who injures innoxious beings from an wish to give himself pleasure, never finds happiness, neither living nor dead

(29)

पक्षी दग्ध सुदुर्बुध्दे पापात्मन् साम्प्रत वृथा ।
वृथास्नान वृथा तीर्थं वृथा जप्त वृथा हुतम् ॥

Paksı dagdham sudurbuddhe pāpātman sāmpratam vrthā
Vrthāsnanam vrthā tīrtham vrthā japtam vṛthā hutam

(Narasımha Purāṇ, 13 44)

O wicked man! ıf you roasted a bird then your bathing ın sacred rivers pilgrimage worship and yajnas are useless

(30)

ना ताडयति नो हन्ति प्राणिनोऽन्याश्च देहिन ।
यो मनुष्यो मनुष्येन्द्र तोष्यते तेन केशव ॥

Na tadayatı no hantı prāntı pranıno nyāmsca dehınah
Yo manusyo manusyendra tosyate tena keśavaḥ.

(Vıṣhnu Purāṇ 3.8 15)

Śrı keśava ıs pleased with a person who never kills or hurts any creature or trees any anımate beıng

(31)

वसेत्स नरके घोरे दिनानि पशुरोमभि ।
सम्मितानि दुराचारो यो हन्त्यविधिना पशून ॥

Vasetsa narake ghore dinānı paśuromibhıh
Sammitāni durācāro yo hantyavıdhinā pasūn

(Yajñavalkyasmṛti Āchryādhyāya, v 180)

The wickrd person who kills anımals, which are protected has to live ın Ghora Narak (hell-fire) for the days equal to the number of haırs on the body of that animals

(32)

पादै सलिलपानाच्च व्याधीना चापि दर्शनात् ।
व्याधि प्रतिक्रियत्वाच्च विद्यते रसन द्रुमे ॥
सुखदु खयोच्च ग्रहणाच्छिन्नस्य च विरोहणात् ।
जीव पश्यामि वृक्षाणामचैतन्या न विद्यते ॥

Pādaih salilapānācca vyādhinām capi darśanāt
vyādhi pratikryatvācca vidyate rasanam drume
Sukhaduhkhayocca grahanācchinnasya ca virohanāt
Jivam paśyāmiu vṛksānamacaitanyam n vidyate

(Mahābharata Mokṣadharmaparva 18 15-17)

Trees take water from the roots If they have any disease it is cured by sprinkling of medicines It shows they have Rasendriya Trees are alive and they have the feeling of happiness After cutting a new branch comes out

अनेन विधिना यस्तु
कुर्याद् वृक्षोत्सव बुध ।
सर्वान्कामानवाप्नोति
फल चाऽनन्त्यमश्नुते ॥
यश्चैकमपि राजेन्द्र
वृक्ष संस्थापयेन्नर ।
सोऽपि स्वर्गे वसेद्राजन
यावदिन्द्रायुतत्रयम् ॥

Anena vidhinā yastu kuryād vrksotsavaṃ budhah
Sarvānkāmānavāpnoti falanca nantyamaśnute
Yascakamapi rajendra vrksam sansthāpayennarah
So pi svarge vasedrājan yāvadindrāyutatrayam

Matsya Purāna 59 17-18

After proper worship as narrated above the actual plantation should be celebrated He who plants even one tree groes directly to heaven and obtains Moksa

(34)

अश्वत्थमेक पिचुमिन्दमेक न्यग्रोधमेक दशपुष्पजाती ।
द्वे द्वे तथा दाडिममातुलुंगे पचाम्ररोपी नरकं न याति ॥

Aśvatthamekam picumındamekam nyagrodhamekam daśa Puṣpajātih
Dve dve tatha dadimamatulunge pancamraropı narakam na yati
(Vāräha Purāṇa 172.39)

One who plants one pipal, one nima on Bara, ten flowering plants or creepers two pomegranates two oranges and five mango trees, does not go to hell

(35)

विगुणेष्वपितु खलुऐतेषु जनपदोध्वशन करेषुभावेषुभेषजेनोपपाद्य मानाना न भय भवति रोगभ्यशति ।

Vıgunesvapıtu khalueteṣu janapadoddhvaṁsan karesubhāvesu bheṣajenoopapādya mānānām na bbhayam bhavatı rogabhyaśagtı
(Caraka Samhıtā Vimānsthāna 3.2)

The destructıon of forests ıs most dangerous for the nation and human beıngs Vanaspatı has dırect relatıonshıp wıth the well beıng of the socıety Due to the pollutıon of natural envıronment and the destructıon of the forest many dıseases crop up to ruin the natıon Only then vanaspatı wıth medıcinal qualıties may enhance the nature and cure dıseases of human beıngs

(36)

पासुन्यासे रथ्यायामष्टभागो दण्ड ।
पकोदक सन्निरोधे पाद ।
राजमार्गे द्विगुण ।
पुण्यस्थानोदकस्थान देवगृह राजपरिग्रहेषु
पणोत्तरा विष्ठादण्डा । मूत्रेष्वर्ध दण्डा

Pānsunyāse rathyāyāmastabhāgo dandah
Pankodaka sannırodhe pādah
Rājamārge dvıguṇah
Puṇyasthānodakasthāna devagrha rājaparigaraheṣu panottarā
Vısthādaṇḍāh
Mutreṣvardha daṇḍāh
(Kautilya Arthaśāstra, Nāgarika Pranidhi, 2 145)

The punishment of one eight pana should be awarded to those who throw dust on the roads For mudy water one forth pana if both are thrown the punishment should be double If latrine is thrown or caused near a temple well or pond sacred place or government building then the punishment should be only half

(37)

मार्जारिश्वनकुलसर्पप्रेतानां नगरस्यान्तरुत्सर्गे त्रिपणो दण्ड ।
खरोष्ट्रश्वतराश्वपशुप्रेताना षट्पण । मनुष्यप्रेतानापचाशत्पण

Mārjāraśvanakulasarpa pretānām nagarsyāntarutsarge tripano Daṅḍah
Kharostraśvatarāśvapasu pretānām satapanāh
Manusya pretānām pancaśatpanah

(Kautilya Arthaśāstra 2 145)

the person who threw inside the city the carcass of animalsl such as cat dog, mungoose and a snake was punished with three panas Of animals such as an ass a camel a mule or a cattle was punished with six panas In case a human corpse is thrown he was punished with a fine of fifty panas

(38)

द्विविधो जायते व्याधि शारीरो मानसस्तथा ।
परस्पर तयोर्जन्म निर्द्वन्द्व नोपलभ्यते ।।
शरीराज्जायते व्याधिर्मानसो नात्र सशय ।
मानसाज्जायते वापि शारीर इति निश्चय ।।
शारीर मानस दु ख योऽन्नीतमनुशोचयति ।
दु खेन नमते दु खे द्वावनर्थौ च विन्दति ।।
शीतोष्णे चैव वायुश्च त्रय शारीरजा गुणा ।
वेषा गुणाना साम्य पत्तदाहु स्वस्थलक्षणय् ।।

Dvividho jayate vyādhih śariro mānastathā
Parasparam tayorjanma nirdvandam nopallabhyate
Sārīrājjāyate vyādhiramānaso nātra sanśayah
Mānasajjayate vāpi śarira iti niścayah
Sāriram mānasam dukham yo nītamanuśocati
Dukhen namate dukhe dvāvanartho ca vindati

Sitoṣṇe caiva vāyuśca trayah śārıraјā gunāh
Teṣām gunanām samya pattadāhuh svasthalakṣaṇam.
(Marābhārata Rājadјaramānuśāsan parva, 16 8-11)

From pollution two types of diseases occur in humanbeings The first which is related with body and the other with the mind and both are interrelated One follows the other and none exists without another Sometimes physical disease creates the mental and vice versa Cool warm and air these are three virtues of the body they are called cough and vata pitta When they are balanced in body it is free from diseases

पक्षिदग्धं गवा घ्रातमवधूतमवक्षुतम् ।
दूषित केशकीटश्च मृतप्रक्षेपेण शुध्यति ।।
यावन्नापैत्यमेध्यावताद गन्धो लेपश्च तत्कृत ।
तावन्मृद्वारि देय स्यात सर्वासु द्रव्यशुद्धिषु ।
अजाश्व मुखतो मेध्य न गौन नरजामला ।
पन्थानश्च विशुध्यन्ति सोमसूर्यांशुमारुतै ।।
रथ्या कदम तो यानि स्पृष्टान्यन्त्यश्व वायसै ।
मारुतेनव शुध्यन्ति पक्वेष्टकचितानि च ।।
प्राणिनामघ सर्वेषा मभ्यिरद्भिश्च कारयेत ।
अत्यन्तोपहृताना च शौच नित्यमतन्द्रितम् ।।
भूमिष्ठमुदक पुण्य वतष्णय यत्र गोभवेत् ।
अव्याप्त वेदमेध्येन तद्वदेव शिलागतम् ।।
वन्हि प्रज्वालन कुर्यात कूपे पक्वेष्ट काचिते ।
पचगव्य न्यसेत पश्चान्नवतोयसमुद्भवे ।।
जलास्पेष्वयाल्पेष स्थावरषु वसुधरे ।
कूपवत् कथिता, शुद्धिमहत्सु च न दूषणाम ।

Pakṣıdagdham gavāghrātamavadhūtamavaksutam
Dūsıtam keśakıṭaıśca mṛtprakṣepena śuddhyatı
Yāvannāpaıtyamedhyāktād gandho lepaśca tatkrtah
Tāvanmmrdvārı deyam syāt sarvaśu dravyaśuddhıṣu
Aјāśavam mukhato meddhyam nba gaurna naraјanmalāh
Panthānśca vıśudhyanti somasūryāśumārutaıh
Rathyā kardama to yāni sprsṭanyantyaśvāvayasaih
Marutanaıva śudhyantı pakveṣṭakacitāni ca
Prānınāmagha sarveṣām mıbhyirabhdiśca kārayeta
A-tyantopahatānām ca śaucam nityamatandritam

Bhūmıṣthamudakam punyam vaıtrsnyamyatra gorbhavet
Avyāptam vedamedhyen tadvadeva sılāgatam
Vanhi prajvālanam kuryāt kupe pakvestakācıte
pancagavyam nyaset pascānnavatoya samudbhave
Jalāsyeṣvāthaıpesu sthāvaresu vasundhare
Kūpavat kathıta śudhırmahatsu ca na dūṣanām
(Vıshnusmrtı 23 38-46)

Pollution which comes from the anımals and humanbeıngs ıs cured by moon sun and aır The water polluted on roads and touched by dogs and crows could be cured by aır the same way construction of brıcks could be purıfied by the aır Not only thıs but people who are polluted their body ıs cured by soıl and water If the water of the well has become dırty ıt could be cured by burnıng of fire Same way water of ponds could also be purıfied by burnıng of fire

दृष्यन्तेहिखलुसौम्य ।
नक्षत्रग्रहच द्रसूर्य्यानितानादेशाच प्रकृति भूता ऋतु
वकारिका भावा अचिरादिता भूरपिचनयथावद्रस
वीय विपाकप्रभाव मोषधानाप्र ति विधास्यति ।
तद्वियोगाच्चातक ऽायतानियता ।
तस्मात प्रागुद्धसात प्राक्चभूमेर्विरसीभावादुद्धारसाम्य ।
भषज्यानि यावन्नोपहत रसवाय्य विपाक प्रभावाणि ।
वयचेपारस वीय्यविपाक प्रभाघानुपदेक्ष्यामहे
येचास्माननुकाङ्क्षन्ति याश्चवयमनुकाक्षाम ।

Drsuantehı khalu saumya!
Naksatragrahacandrasūryānılanamdısansca prakrtıbbhuta rtu
Vaıkānkā bhāva acırādıto bhūrapıcanayathāvadra
Savırya vıpākaprābhavamoṣadhınam pratı vıdhāsyatı
Tadvıyogāccatanka prāyatanıyata
Tasmāt srāguddhasāt prākcabhūmervırasıbbhāvadyddhara Saumya
Bhaıṣajyanı yāvannopahata rasavırya vıpāka prabhāvanı
Vayamcaısamrasa vıryavıpaka prabhāvānupadekṣyāmahe
Yecasmananukānksəntı yanscavayamanukānksāmah
(Caraka Samhıta Vımānasthān 3.2)

It seems that all stars planets, moon, sun air fire, and nature or directions have been polluted Seasons also appear to work against the nature Prthvi inspite of being full of its virtues has lost its rasa in all medicinal plants. Medical plants are without original qualities and have been polluted When such pollution will occur humanbeings will suffer from diseases Due to pollution of seasons several types of diseases will crop up and they will ruin the country Therefore collect the medicinal plants before the beginning of terrible diseases and change in the nature of prthvi

देश पुन विकृतप्रकृति वणगन्धरससस्पश क्लेद बहुलमुपसृष्ट
सरीरसृपव्यालम शकशलभमक्षिकामूषकोलूकश्मशानिकशकुनि
जम्बुकादिभिस्तृवोलूपो।वनवन्त प्रतानादि बहुलमपूववदवपतित
शुष्कनष्टशस्य धूम्रपवन प्रध्यमात पतत्रिगणमुत्कुष्टश्वगणमुद्भ्रान्त
व्यथितविविधमगपक्षिसघमुत्सष्ट नष्टधम सत्यलज्जाचार गुण जनपद
शश्वत्क्षभितोदीर्ण सलिलाशय प्रततोल्कापात निर्घात् भूमिकम्पमति
भयारावरूप रक्षताम्रारुणसिताभ्रजालसवताकचन्द्रतारकमभीक्ष्ण
सभ्रमोद्वेगमिव सत्रासरुदितमिव सतमस्कमिव गुह्यका चरित-
मिवाक्रन्दितशब्द बहुलचाहित विधात ।

Desam punaḥ vikrtprakrti varnagaddharasasansparśa
kleda bahulamupasrstaṁ sarırsrpavyalama
śakaśalabhamaksıkāmuṣıkolūkasmāśanikaśakunı
jambhukārdıbhıstrvolūpopavanavantaṁ pratānādı
bahulamapuravavadavapatitaṁ śuṣska naṣṭaśasyam
dhūmrapavanam pradhyamāta patatrıganaṇamutkrustaśvogan
amubhrānt vyathıtavıvıdhımrgapaksısanghaṁ-
mutsrrṣta naṣṭadharma satyalajjācāra gunajanapadaṁ
saśvatksubhıtodirṇa salilāśayam pratatoplkapatā nırghāta
bhūmikampamati bhayārāvarūpam rukṣatāmrāruṇasitā
bhrajalasamvrtārka candratārakamabhıkṣnamsambhra
modvegamıva samtrasarudıtamiva satamasksıva
guhyakā caritamıvākranadıtaśabdabahykacāhitam vıdhat

(Caraka samhhita, Vimanasthan, 3.6 (3)

Place should be known as unholesome when its normal colour, smell, taste and touch is too much affected, it contains too much moisture is troubled by reptilies violent animals mosquitos locusts, flies rats owls vultures jackals, etc, has groves of grasses

and creepers and abudance of diffusing plants has a new look, has fallen dried and damaged crops smoky winds carying out of birds and dogs the community with abandoned and destroyed virtues, truthfulness modesty conducted behaviour and other merits the rivers constantly agiated and overflooded, frequent occurance of meteorities and earthquakes fierce and crying appearance the sun the moon and the stars with rough coppery reddish white and cloudy appearance frequently as it filled with confusion and excitement torture wailing and darkness with frequent crying sound as if seized by guhyaka

नद्यः पाषाण विच्छिन्न विक्षु ॥ विमलो ।

हिमवत्प्रभवाः पथ्या पुण्या देवर्षि सेविता ॥

नद्यः पाषाणसिक वाहि या विमलो ।

मलयप्रभवायाश्च जल तास्वमृतोपम ॥

पश्चिमाभिमुखायाश्च पथ्यास्ता निर्मलोदका ।

प्रायो मृदुवहा गु याश्च पू समु ॥

पा ...

शिरोहृद्रोग कुष्ठाना ता हे श्लीपद ॥

Nadyah paşānavicchinna viksubdha vimalodakah
Himavatprabhavah pathyāh punya devarsi sevitāh
Nadyah pasānsikatā vāhinyo vimalodakāh
Malaya prabhava yāśca jalam tāsvamrtopamam
Pascimābhimukhā yasca patthyasta nirmalodakah
Prāyo mrduvahā gurvyo yāsca purvasamudragāh
Pāriyātrabhavā yāsca vindhyasahyabhavasca yaḥ
Śirohṛdroga kusthānām tā hetuḥ ślipadasya ca
(Caaraka Samhitā Sūtrasthān 27 209 212)

The rivers originating from Himalayas anbd constantly used by the sages and having water obstructed agitated and beaten are wholesome and virtuous Those rivers originating from Malaya carrying stones and sand have clean water which is like nector The rivers flowing towards west and are wholesome while join ing the eastern sea are mostly mild flowing and heavy Waters of the rivers originating from Pariyatra Vindhya and Sahya cause head diseases heart diseases leprosy and filaria

(43)

नाप्सु मूत्र पुरीष वाष्ठीवन वा समुत्सृजेत् ।
अमेध्यलिप्तमन्यद्वा लाहित वा विषाणि वा ।

Napsu mūtram puriosam va sthivaram vā samutsrjet
Amedhyaliptamanyadva lohitam vā visani vā

(Manusmrti 4.56)

One should not cause urine stool cough in the water Anything which is mixed with these unpious objects blood and poison should not be thrown into water

(44)

तत्र वातमेवविधमनारोग्यकर विद्यात्,
तद्यथाऽऋतुविषममतिस्तिमितमति चलमति परुषमति
शीतमत्युष्ण मति रूक्षमत्यभिष्यन्दिन-
मतिभैरवारावमति प्रतिहत परस्परगतिमति
कुण्डलिनमसात्म्यगन्धवाष्प
सिकतापाशु धूमोपहतमिति ।

Tatravātamevamvidhamanārogyakaram vidyāt
tadyathārtuvisamamatistimitamati calamati parusamali
Sitamatyusanamati ruksamatyabhisyandinmati
Bhairavarāvāmati pratihata parasparagatimati
Kundalinam sātmya gandha vāspa
Sikatapāusu dhūmopahatamiti

(Caraka Samhitā Vimānasthan 3 6 (1)

Air of this type should be known as polluted, as causing illness such as not in accordance with the season excessively moist speedy, harsh, cold, hot rough, blocking, terribly sounding, excessively clashing with each other whistling, and affected with unsuitable smell, vapour gravels dust and smoke

(45)

गगा पुण्यजला प्राप्य चतुदश विवजयेत ।
शौचमाचमन केश निर्माल्यमाद्यमषणम् ॥
गात्रसवाहन क्रोडा प्रतिग्रहमथा रतिम ।
अन्यतीथरतिं चव अन्यतीथप्रशसनम ॥
वस्त्रत्यागमपाघात सतार च विशषत ।

Gangā punyajalām prāpya caturdasa vivarjayet
Śaucamacamanam kesam nirmalya madyamar̥anam
Gātrasamvahanam kridam pratigrahamatho ratim
Anyatirtharatim caiva anyatirthaprasansanam
vastratyāgamapaghātam santaram ca viseṣatah

(Prayascittatatva 1 535)

One should not perform these 14 acts near the holy waters of Ganga i e remove excrement brushing and gargling, removing cerumen from body throwing hairs dry garlands playing in water taking donations performing sex attachment with other sacred places praising other holy places washing clother throwing dirty clothes thumping water and swimming

(46)

न कृष्ट शस्यमध्ये वा गाव्रजे जनमसदि ।
न वत्मनि न नद्यादितीर्थेपु परुषषभ ।
नाप्सु नवाम्भसम्तीरे श्मशाने न समाचरेत ।
उत्सग व परोषस्य मूत्रस्य च विम्जनम ॥

Na kaste sasyamadhye vā gobraje janasamsadi
Na vartmani na nadyāditirthessus puruṣarsabha
Napsu naivambhasastire smasane na samacaret
Utsarga vai purisasya mutrasya ca visarkanam

(Viṣnu Puran 3 11 11 12)

One should not cause excrement in ploughed field land having crops dwelling places or cows public paths sacred places like rivers water on the bank of a pound or in graveyard

(47)

प्राणिना प्राणहिंसाया ये नरा निरता सदा ।
परनिन्दारता ये च ते व निरयगामिन ॥
कूपारामतडागाना प्रपाना च विदूषका ।
सरसा चव भेत्तारो नरा निरयगामिन ॥

Prāninām pranahimsāyām ye nara niratāh sadā
Paranindāratā ye ca te vai nirayagāminah
Kupārāmatarāganām prapānām ca vidūsakāh
Sarasām caiva bhettāro narā birayagaminah

(Padmapurāna Bhūmikhanda 96 7.8)

A person, who is engaged in killing creatures polluting wells gardens and tanks pounds certainly goes to hell

Buddhism and the Ecological Crisis

अत्ता हि अत्तनो नाथो, को हि नाथो परो सिया ।
अत्तना हि सुदन्तेन, नाथ लभति दुल्लभ ॥
अत्तना हि कतं पाप, अत्तज अत्तसम्भव ।
अभिमन्थति दुम्मेध वजिर वस्समय मणि ॥

Atta hı attano natho ko hı nātho paro sıya
Attana hı sudanten natham labhatı dullabham
Attana hı katam papam attajam attasambhavam
Abhımanthatı dummedham vajıram vassamayam manım

Indeed one s self ıs one s master which other person will remaın one s master? With one s own self well dısciplıned one gets a master very difficult to obtaın

Evıl done by oneself born of oneself produced by oneself pıerces through a person wıthout ıntellıgence lıke an adamant a story gem

Dhammapada Attavaggo/gatha 160 161
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दुक्ख अरियसच्च । जाति पि दुक्खा, जरा पि दुक्खा, व्याधि पि दुक्खो, मरण पि दुक्ख, अप्पियेहि सम्पयोगा दुक्खो, पियेहि विप्योगो दुक्खो, य पिच्छ न लभति त पि दुक्ख । सखित्तेन, पञ्चुपादानक्खन्धा दुक्खा ।

Dukkham arıyasaććam jatı pı dukkha jara pı dukkhā Vyadhi pı dukkho maranam pı dukkham appıyehı sampayogo dukkho pıyehı vıppayygo dukkha yam pıććham na labhatı tam pı dukkham Sankhıtten pañćupadanakkandha dukkha

भिक्खव, दुक्खनिरोधगामिनी पटिपदा अरियसच्च-अयमेव अरियो अट्ठङ्गिको मग्गो, सेय्यथीद सम्मादिट्ठि सम्मासङ्कप्पा सम्मावाचा, सम्माकम्मन्ता, सम्माआजीवा सम्मावायामो सम्मासति, सम्मासमाधि ।

Bhıkkhave! dukkhanırodhagamını patıpada arıyasaccam ayameya arıyo atthangıko maggo sevyathıdam sammadıtthı sammasankappo sammavāca sammakammanto sammaājıvo sammavāyāmo samm ısatı sammasamadhı

Existence ıs unhappıness the Arıya Sacca Bırth ıs sufferıng

oldage is suffering, illness is suffering, death is suffering, uninvitingness is suffering affectionates-separation is suffering unfulfilment of desire is suffering in brief Panca-upadana skandhi-(Rupa vedana, sanna sanskar and vinnana) is suffering

O ! Bhikkhu ! dukkhanirodhaganimi patipada (The path leading to the end of miseries) is too ariyasacca this is the Eightfold Path i e Right undeastanding Right intention Right speech Right action Right living Right effort Right mindfulness and Right concentration

Vinayapitaka = Mahavagga/1 7 14
Page 13

तिणरुक्खे पि जानाथ, न चा पि पटिजानरे ।
लिङ्ग जातिमय तेस अञ्ञमञ्ञा हि जातियो ॥
ततो कीटे पटङ्ग च, याव कुन्थकिपिल्लिके ।
लिङ्ग जातिमय तेस अञ्ञमञ्ञा हि जातियो ॥
चतुप्पद पि जानाथ, खुद्दके च महल्लके ।
लिङ्ग जातिमय तेस अञ्ञमञ्ञा हि जातियो ॥

Tina rukkhe pi janatha na ća pi patijanare
Lingam jatimayaṃ tesaṃ aññāmaññāhi jatiyo
Tato kiṭe paṭange ća yava kunthakipillike
Lingam jatimayam tesam aññamaññāhi jatiyo
Ćatuppade pi janātha khuddake ca mahallake
Lingaṃ jatimayaṃ aññamañña hi jātiyo

As you see grasses plants trees shrubs worms reptiles small and big animals have no distinction by origin though seemingly they have different characteristics to distinct their sect or kind

Ibid

Suttanipata Vasetthasutta/verses
200 202 Page 364

पादूदरे पि जानाथ, उरगे दीघपिट्ठिके ।
लिङ्ग जातिमय तेस, अञ्ञमञ्ञा हि जातिया ॥

ततो मच्छे पि जानाथ, उदके वारिगोचरे ।
लिङ्गं जातिमयं तेसं, अञ्ञमञ्ञा हि जातियो ॥
ततो पक्खी पि जानाथ, पत्तयाने विहङ्गमे ॥
लिङ्गं जातिमयं तेसं, अञ्ञमञ्ञा हि जातियो ॥

Padudare pi janatha urage dīghapiṭṭhake
Lingaṃ jātimayam tesam aññamañña hi jatiyo
Tato maććhe pi janatha udake varigoćare
Lingam jatimayamtesaṃ annamaññā hi jatiyo
Tato pakkhi pi janatha pattayane vihangame
Lingam jatimayam tesam aññamañña hi jatiyo

Like wise you know the creepy creatures the aquatic animals *beings aquatic birds fishes birds who fly in the sky all have no* distinction by origin but seemingly have distinct characteristics which place them in several lineage

Ibid
Suttanipata Vasetthasutta/Verses 203-206
Page 364

कम्मुना वत्तति लोको
कम्मुना वत्तति पजा ।
कम्मनिबन्धना सत्ता,
रथस्साणीव यायतो ॥

Kammuna vattati loko
kammuna vattati paja
kammanibandhana satta
Rathassaniva yayato

The world depends on deed likewise on deeds depend the men of the world, beings were linked up with their past deeds like the king pin of the moving chariot

Suttanipāta Vasetthasutta/gatha 253
Verse 253

न जच्चा ब्राह्मणो होति, न जच्चा होति अब्राह्मणो ।
कम्मुना ब्राह्मणो होति, कम्मुना होति अब्राह्मणो ॥
कस्सको कम्मुना होति, सिप्पिको होति कम्मुना ।
वाणिजो कम्मुना होति, पेस्सिको होति कम्मुना ॥
चोरो पि कम्मुना होति, योधाजीवो पि कम्मुना ।
याजको कम्मुना होति, राजा पि होति कम्मुना ॥
एवमेत यथाभूत, कम्म पस्सन्ति पण्डिता ।
पटिच्च समुप्पाददस्सा, कम्मविपाककोविदा ॥

Na jaćća brahmano hotı na jaćća abrahmano
Kammuna brahmano hotı kammuuā hotı abrāhmano
Kassako kummuna hotı Sıppıko hotı kummuna
Vanıjo kammuna hotı pessıko hotı kammuna
Ćoro pı kammuna hotı yodhajīvo pı kammuna
Yajako kammuna hotı raja pı hotı kammuna
Yevametam yathabhūtam kummaṃ passantı pandıta
Patıććasamuppadadassā Kammavıpakakovıda

One is by birth called neither brahmana and nor by birth called abrahmana Only by profession is called brahman and by profession called abrahmana

By profession is called cultivator by profession is called craftsman by profession is called servant

By profession one becomes thief by profession one becomes a warrior and by profession one becomes priest and by profession one becomes king

Thus the erudites accepting the result of deeds ʳrecognize the act resulted by certain cause and condition with right mindfulness

Ibid
Suttanipata Vasetthasutta/verse 249 252

रूप भिक्खवे अनत्ता । * * वेदना भिक्खवे अनत्ता । * * सञ्ञा भिक्खवे अनत्ता । * * सङ्खारा भिक्खव अनत्ता । * * विञ्ञाण भिक्खवे अनत्ता ।

Rupaṃ bhikkhave, anattāa vedanā bhikkave anattā sanñā bhikkhave anattā sankhārā bhikkhave anatta viññāṇam bhikkhave anattā

तं किं मञ्ञथ भिक्खवे, रूपं निच्चं वा अनिच्चं वा ? अनिच्चं भन्ते । यं पनानिच्चं दुक्खं वा तं सुखं वा ति ? दुक्खं भन्ते । * * वेदना निच्चा वा अनिच्चा वा ति ? अनिच्चा भन्ते । * * सञ्ञा निच्चा वा अनिच्चा वा ति ? अनिच्चा भन्ते । * * * सङ्खारा निच्चा वा अनिच्चा वा ति ? अनिच्चा भन्ते । * * विञ्ञाणं निच्चं वा अनिच्चं वा ति ? अनिच्चं भन्ते ।

Tam kim manñatha bhikkhave rupam niććamava aniććam va ? Aniccama bhante yam panâniććam dukkham vá tam sukham vati ? Dukkham bhante * * * vedanā niććā va anićća vātı ? Aniccā bhante * Saññа nićća va anićća va ti ? Anićća bhante * * Sankhara niććava anićća va ti ? Anićća bhante * + viññaņam niććam va aniććam vâti ? Aniććam bhante

Bhikkhave ! all the material elements are non self imperman ent mental states consisting of fellings are impermanent percep tions are omperanent impressions are impermanent and knowledge derived through the sense organs are impermanent

What do you think Bhikkhave mental elements are perma-ment or impermanent ? Impermanent O! venerable which is impermanent is that suffering or happiness ? Suffering O! vener-able one Feelings are permanent or impermanent ? Impermanent O! venerable one Perceptions are permanent or impermanent ? Impermanent O! venerable one Impressions are permanent or impermanent ? Impermanent O! venerab(e one Knowledge derived through sense-organs is permanent or impermanent? Impermanent O! venerable one

Vinayapitaka Mahavagga/Anattapariya 1 8 20-21

देसेतु, भन्ते, भगवा धम्मं, देसेतु सुगतो धम्मं
सेले यथा पब्बतमुद्धनिट्ठितो,
यथापि पस्से जनतं समन्ततो ।
तथूपमं धम्ममयं सुमेध
पासादमारुय्ह समन्तचक्खु ॥
सोकावतिण्णं जनतमपेतसोको,
अवेक्खस्सु जातिजराभिभूतं ॥

Desetu, bhante, bhagavā dhammaṃ desetu sugato dhammaṃ,

Sele yathā pabb atamuddhaniṭṭhito
Yathāpi passe janataṃ samantato
Tathūpamaṃ dhammam ayaṃ sumedham
pasādamāruhya samanta ćakkhu
Sokāvatiṇṇaṃ janatamapetsoko
Avekkhassu jāti jarābhibhūtaṃ

Preach. O! venerable one O! Bhagava preach the truth (dhamma) the path apprehensively to be followed—

As a man standing on the highest summit of the mountain beholds alaround and all the people In the same way you ascending on the palace of dhamma look all over the world O! sorrowless these dolorous beings surrounded by the miseries caused of the birth and oldage etc

Vinayapitaka
Mahavagga/Brahmayacanakatha/1 5 8

सब्बे तसन्ति दण्डस्य, सब्बे भायन्ति मच्चुनो ।
अत्तान उपम कत्वा, न हनेय्य न घातये ॥
सब्बे तसन्ति दण्डस्य, सब्बेस जीवित पिय ।
अत्तान उपम कत्वा, न हनेय्य न घातये ॥
सुखकामानि भूतानि, यो दण्डेन विहिंसति ।
अत्तनो सुखमेसानो पेच्च सो न लभते सुख ॥
सुखकामानि भूतानि, यो दण्डेन हिंसति ।
अत्तनो सुखमेसानो, पेच्च सो लभते सुख ॥
मावोच फरुस कञ्चि, वुत्ता पटिवदेय्यु त ।
दुक्खा हि सारम्भकथा, पटिदण्डा फुसेय्यु त ॥

Sabbe tasānti daṇḍassa sabbe bhāyanti maććuno
Attānaṃ upamaṃ katvā na haneyyana ghataye
Sabbe tasanti daṇḍassa, sabbesam jivitam piyaṃ
Attānam upamaṃ katvā, na haneyyana ghataye
Sukhakāmāni bhūtāni yo danden vihiṃsati
Attano sukhamesano pećća so na labhate sukham
Sukhakāmani bhūtāni yo danedn hinsati
Attana sukhamesāno, pećća so labhate sukhaṃ

Mavoca pharusaṃ kañci vuttapaṭivadeyyu taṃ
Dukkhā hi sārambhakatha, paṭidaṇḍa phuseyyutaṃ.

All are afraid of the rod (Punishment) all fear from death. Taking oneself as the example one shall not strike, shall not let strike

All are afraid of the rod (punishment) life is dear to all Taking oneself as the example one snall not strike shall not let strike

One who strikes with a rod beings that are longing for happiness such a one who seeks happiness will not secure happiness after death

One who does not strike with a rod beings that are longing for happiness such a one who seeks happiness will secure happiness after death

Speak not any harsh word if spoken to he may speak it back Furious words are ill a hit back may reach him

Ibid
Dhammapada Dandavagga/gatha 129 133

तस्मि खो ब्राह्मण यज्जे नेव गायो हञ्जिसु, न अजेळक हञ्जिसु, न कुक्कुट-सूकर हञ्जिसु न विविध पाण सङ्घात मपज्जिसु न रुक्खा छिञ्जिसु, यूपत्थाय, न द भ लूयिसु बरिहिसत्थाय ।

Tasmiṇkho brahmaṇayaññeneva gavo haññinsu na ajeḍaka haññinsu na kukkuṭasukara haññi nsu na vividha paṇ sanghatam apajjiṇ su na rukkha ćhijjinsu yupatthaya na dabhha lūyinsu barihisatthaya

No slaughter of cows took place neither of the nany goats nor of the sheeps and no other animals were killed What to say of living beings no act of culting the trees was done in order to erect oblation performance

Ibid
Dighanikaya 5 3 23 Kutadantasutta
Page. 121

जातिविभङ्ग पाणानं अञ्ञमञ्ञा हि जातियो ।

एवं नत्थि मनुस्सेसु, लिङ्ग जातिमयं पुथु ।।

न केसेहि न सीसेन, न कण्णेहि न अक्खिभि ।।
न मुखेन न नासाय, न ओट्ठेहि भमूहि वा ।।

न गीवाय न अंसेहि, न उदरेन न पिट्ठिया ।
न सोणिया न उरसा, न सम्बाधे न मेथुने ।।

न हत्थेहि न पादेहि, नाङ्गुलीहि नखेहि वा ।
न जङ्घाहि न ऊरूहि, न वण्णेन सरेन वा ।।

Jātıvıbhangaṃ pāṇāṇam aññamañña hı jātıyo

Evam natthı manussesu lıngam jatımayaṃ puthu

Na kesehı na sisen na kaṇṇehı na akkhıbhı
Na mukhen na nāsāya na oṭṭhehı bhamuhıvā

Na gīvaya na aṇsehı na udaren na pıṭṭhıya
Na sonıya na urasā na sambadhe na methune

Na hatthehı na padehı naṅgulıhı nakhe hı va
Na janghāhı na urūhı na vaṇṇen saren va

Dıstınctıons of beıngs I say as are these of dıstınct charac terıstıcs among human beıngs dıstınct characterıstıcs among human beıngs lıke other beıngs

Lıke other beıngs ın human beıngs seems no dıfference-neıther ın hairs nor ın heads nıther ın ears nor ın eyes neıther ın mouth nor ın nose neıther ın lımbs nor ın brows neıther ın neck etc and neıther ın stomach etc and also neıther in hands nor ın legs neıther ın fingers nor ın naıls etc

Ibid
Suttanıpata Vasetthasutta/Verses 206-209

यदा निसीथे रहितम्हि कानने,
देवे गलन्तम्हि नदन्ति दाठिनो ।
भिक्खू च पब्भारगतो व झायति,
ततो रतिं परमतरं न विन्दति ।।

Yadā nishīthe rahitamhi kanane
Deve galantamhi nadanti dādhino
Bhikkhū ća pabbhāragato va jhāyati
Tato ratim paramataram na vindati

When at the night in lonely forest god rains elephants roar Bhikkhu in hill s cave sits rapt in rapturous reverie contemplates it to be the only greater bliss bestowed upon men than all

Theragatha/gatha 523

यदा नदीन कुसमाकुलान,
विचित्त वानेय्य वट सकान ।
तीरे निसिन्नो सुमनो व झायति,
ततो रति परमतर न विन्दति ।।

Yada nadinam kusumākujanam
vicitta vaneyya vatamsakānam
Tire nisinno sumanova jhāyati
Tato ratim paramataram na vindati

The banks of the rivers where garlands of woodlands blossoms bright with various ranks Bhikkhu sits nearby the same rapt in rapturous reverie considers it to be only higher bliss bestowed upon men than all others

Theragatha/gatha 524

सुनीलगीवा सुसिखा सुपेखुना
सुचित्तपत्तच्छदना विहङ्गमा ।
सुमञ्जुघोसत्थ नितािभगज्जिनो,
ते त रमेस्सन्ति वनम्हि झायिन ।

Sunīlagūia susikhā supekhuna
Sućittapattaććhadana vihangama
Summaññudyosatthanitābhigajjino
Te tam ramessanti vanamhi jhayinam

Beautiful necked, beautiful crested, beautiful beaked and beautiful plumaged birds echoing with their sweetest melody will give you pleasures.

Suttapitaka Khuddakanikaya II
Theregatha Pannasanipato/1-gatha 1139
Page-383

ननु अहृ चित्त तयाम्हि याचितो,
गिरिब्बजे चित्रछदा विहङ्गमा ।
महिन्दघोसत्थ निताभिगज्जिनो,
ते त रमेस्सन्ति वनम्हि झायिनं ॥

Nanu aham citta tayamhi yacito
Giribhaje citrachada vihangama
Mahindaghosattha nitabhigajjino
Te tam ramessanti vanamhi jhayinam

You have always been urging me O! my heart! that those who meditate in the forest in caves of mountains for him the bright plumaged passengers of the air being greeted by the thundering roars of clouds do bestow pleasures

Ibid
Theragatha Pannasanipato/1 gatha 111
Page-378

कदा नु मम पावुस कालमेघो,
नवेन तोयेन सचीवर वने ।
इसिप्पयातम्हि पथे वजन्त,
ओवस्सत त नु कदा भविस्सति ॥

Kada nu mam pavusakālamegho
Naven toyen sacivaram vane
Isippayatamhi pathe vajantam
Ovasisate tam nu kada bhavissati

When the purple storm cloud of the rains will break above my head and will drench my vesture in the jungle with fresh

torrents Where I wend mv way along the path the seers have trod O! when shall all this come to happen

Suttapitaka Khuddakanikaya II
Theragatha Pannasanipato/1-gatha 1105
Page-377

वस्सति दवो यथा सगीत,
छन्ना मे कुटिका सुखा निवाता ।
चित सुसमाहित च मय्ह
अथ चे पत्थयासि पवस्स देवा'ति ॥

Vassati devo yatha sugitam
Ch ınnā me kutıka Sukha nıvāta
Ćıttam susamahıtam ćamayham
Atha će patthayası pavassa devāti

God rains as if a most sweet melody small hermitage of mine is well roofed I snugly dwell there in Heartendly I am steadfast and at peace So now it it pleases you to rain god may rain

Suttapitaka/Khuddakadikaya II
Theragatha Ekakanipato gatha 51
Page 246

अच्छोदिका पुथुसिला गोनङ्गुलमिगायुता ।
अम्बुसेवालसञ्छन्ना ते सेला रमयन्ति म ॥

Aćchodıka puthusıla gonangulamıgayuta
Ambusevalasanchanna te sela ramayanti mam

The mountainous land where clear waters lie huge rocks scattered black faced apes and timid deers haunted and the moss guarded pools bright with silvery blossoms Such are the braes where in my soul takes pleasure

Suttapitaka Khuddakanikaya II
Theragatha Cattalisanipato/1 Gatha 1073
Page 373

यदा नभे गज्जति मेघदुन्दुभि,
धाराकुला विहगपथे समन्ततो ।
भिक्खू च पब्भारगतो व झायति,
ततो रतिं परमतरं न विन्दति ॥

Yada nabhe gajjati meghduṅdubhi
Dhârakulâ vihagapathe samantato
Bhikkhu ća paḅbharagato va jhayati
Tato ratiṃ paramataram na viṅdati

When in the sky storm-clouds drum thunders and the pathways of the birds on all sides become thick due to heavy rains Bhikkhu sits in hill caves rapt in rapturous reverie considers this to be no higher bliss bestowed upon men than this

Suttapitaka Khuddakanikaya II
Theragatha/Navakanipato 1/gatha 522
Page 317

नील भवण्णा रुचिरा, वारिसिता सुचि धरा ।
इन्दगोपकसञ्छन्ना, ते सला रमयन्ति म ॥

Nilabbhavanna rućira vārisitā sućindhara
Indagopakasañchaṅna te selā ramayanti maṃ

In the rocky heights with dark blue clouds Where lie many tarns of crystal clear cool water and the slopes covered bedecked of Indragops (herds of Indra) are the braes where in my soul goes into raptures

Suttapitaka Khuddakanikaya II
Theragatha Cattatisanipata/1 gatha
1066 Page 373

वुट्ठम्हि देवे चतुपङ्गुन तिणे,
सपुप्फिते मेघनिभम्हि कानने ।
नगन्तरे विटपसमो सयिस्स,
त मे मुदू हाहिति तूलसन्निभ ॥

Vuṭṭhamhi deve ćaturangule tiṇe
Sampupphite meghanibhamhi Kānane

Nagantare vitapisame sayissaṃ
Tam me mudū hohiti tūlasannibham

When the god rains on the four inches grass I will be seated in the mountainous budding woods as a tree like clouds in a state of happiness I will be seated O! my heart on the rocky grassed couch which shall be seemed like tenderous cotton forme

Ibid
Pannasanipato/1 gatha 1140
Page 383

अनुजानामि, भिक्खवे मलानि भेसज्जानि-हलिदिद, सिङ्गिवेर, वच, अतिविस, कटुक-कसावाणि, उसीर अनुजानामि भिक्खव, कसावानि भेसज्जानि।

Anujanami bhikkhave mulani bhesajjani hailḍdiṃ singiverm vacamativisaṃ Kaṭukorohinim * * * Anujīnāmi bhikkhave Kasavani bhesajjani

Prescribe and permite bhikkhave the medicine prepared from roots of the plants viz turmeric ginger orriss both yellow and white garlic black hellebore and khus khus * * * Prescribe and permite bhikkhave to take astringent dococtions of—margosa etc trees

Vinayapetaka Mahavagga/6 2 4

द्वि न पन नगरान अन्तरे उभयनगरवासीनम्पि लुम्बिनी नाम मगल सालवन अत्थि।

देविया त दिस्वा सालवनकीड कीडितुकामता उदपाद। अमच्चा देवि गहेत्वा सालवन पविसिसु। सा मगलसालमूल ग त्वा सालसाखाय गण्हितुकामा अहोसि। सालसाखा ओनमित्वा देविया हत्थपथ उपगच्छि। सालसाख गहेत्वा तिटठमानाव एव चस्सा गब्भवुट्ठान अहोसि।

Dwinnaṃ pana nagaranam antare ubhayanagaravāsīnampi Lumbinī namamangalasalavanam atthi

Devıyā taṃ dısvā salavanakıḍaṃ kıdıtu kāmaṭa udapādı amaćća devıṃ gahetvā sālavanaṃ pavısınsu Sa mangalasala mulam gantvā sālasākhāyaṃ gaññıtucāma ahosı Sālasākha onamıtvā devıyā hatthapathaṃ upagaćchı Sālasākhaṃ gahetva tıṭṭhamanāya evaćassa gabbha vuṭṭhanaṃ ahosı

There was a mangalasalavan named as Lumdını, amıdst both the cıtıes of the both cıty dwellers

Devıl the queen saw that and desıred to have a prank there m kıng s councıuor accompanyıng her went to Salavana Devı wanted to catch the branch of the Sala havıng reached beneath the beautıful Sala The branch of the Sala bowed ıtself and reached near the hand of Devı She pushıng her hand caught the branch Standıngly havıng caught the branch of Sala she gave bırth to a chıld

Ibıd
Jatakatthakatha Avıdurenıdanam
Page 41

अज्ज खो आनन्द रत्तिया पच्छिमे याम कुसिनाराय उपवत्तने मल्लान अन्तरेण यमकसालान तथागतस्स परिनिब्बान भविस्सति ।

Ajja kho ananda rattıya paććhıme yame Kusınaray aṃ upavattane mallanam sālavana antarenayamakasalanam tathāga tassa parınıbbanam bhavıssatı

Annanda! Tathagata wıll obtaın Nıbbana to day at the fall of nıght ın Kushınara at Upavattam Sala grove amıdst the couple of Sala tree

Dıghanıkaya Mahaparın ıbbanasuttam
Page 104

महन्तेन अनुभावेन निग्रोधमूल गन्त्वा बोधिसत्त ओलोकेत्वा बलवसोमनस्स-जाता रुक्खदेवताति सञ्ञाय दिट्ठानतो पट्ठाय सीसतो पाति ओतारेत्वा गन्धपुप्फवासित उदक गहेत्वा बोधिसत्त उपगन्त्वा अट्ठासि बोधिसत्तो दक्खिणहत्थ पसारेत्वा उदक सम्पटिच्छि । सुजाता सहेव पातिया पायास महापुरिसस्सा हत्थे अपेसि ।

Mehanten ānubhaven nigrodhamūlaṃ gantvā bodhi sattaṃ oloketvā balavasomanassajāta rukkhadevatāti saññāya diṭṭhatthā nato paṭṭhaya * * sisatopatiṃ otāretvā * * * gandha pupphavā sitaṃ udakaṃ gahetva bodhisattaṃ upagantvā aṭṭhāsi * * Bodhisatto dakkhina hatthaṃ pasaretva udakaṃ sampaṭiććhi Sujata saheva patiyām pāyāsam mahapurisassa hattha thapesi

With due respect and grandeur she reached to the Nyagrodha tree saw Bodhisatva and was satisfied She recognis ing him as the god of tree at the same spot whence she saw too off the ricamilk from her head She too the fragrant water of sweet smelled flowers and stood before Bodhisattva Bodhisattva raised his right hand before her and took the water Sujata offered the rice milk along with dish in the hand of venert able one

Jatakatthakatha Avidurenidanam
Page 52

तवेव देव विजिते भद्दसालो ति म विदू ।
सट्ठि वस्स सहस्सानि तिट्ठतो पूजितस्स मे ।।
विविधे चापि पासादे न म ते अच्चमञ्चिस ।।

चेतय्य रूप चेतसि भद्दसाल वनस्पति ।
हितकामोसि ञातीन, अभय सम्म दम्मि ते ।।

Taveva deva vijite bhaddasalo ti mam vidu
Saṭṭhi vassasahassani tiṭṭhato pujitassa me
vividhe ćapi pasade na mamte aććamaññisuṃ

ćeteyyarupam ćetesi bhaddasala vanaspati
Hitakamosi natinam abhayam samma dammite

I have passed sixty thousand years at this place getting propitations and offerings and named as Bhaddasala None of your predeces sors injured even my branch O' Bhaddasala you think well you are well wisher of your neighbours I would not harm you

Suttapitaka Khuldakanikaya III
Jatak I Dvadasakanipata/2 gatha
14 15 24 p 234-235

यस्य रुक्खस्य छायाय, निसीदेय्य सहेय्य वा ।
न तस्य साख भञ्जेय्य, मित्तदुब्भो हि पापको ॥

Yassa rukkhassa chấyáya
Nısîdeyya saheyya va
Na tassa sákham bhañjeyya
Mıttadubbho hı pāpako

Eeven the branch of the tree must never be cut where beneath the shade have ever sheltered taken rest or slept Malıcıous concept for companıon ıs crıme

Suttapıtaka Khuddhakanıkaya III
Jataka II 528-gatha 153
Page 54

रोपेत्व रुक्खानि यथा फलेसी,
मूल तरु छत्तु तमेव इच्छसि ।
तथूपम चित्तामिद करोसि,
य म प्रनिच्चम्हि चले नियुञ्जासि ॥

Ropetva rukkhanı yatha phalesı
Mûle tarum chettu tameva ıćchası
Tathupamaṃ ćıttamıdam karosı
yam mam anıććamhı ćale nıyuñjası

The act of ınstıgatıon whıch yon do O! my heart to ındulge me agaın ın unstable and ımpermanent world ıs only the parable as one havıng planted trees to get fruıts suggest hım to cut that down at the root Does he desıre so? Never

Suttapıtaka Khuddakanıkaya II
Theragatha Pannasanıpato/I gatha 1124
Page 380

दुर सुतो चेव ब्रह्म च रुक्खो,
देस ठितो भूतनिवास रूपो ।
तस्मा नमस्सामि इम पलास,
ये चेत्थ भूता ते धनस्य हेतु ॥

Dūre suto ćeva brahaćarukkho
Desetṭhito bhūtanivasarūpo
Tasma namassami imam palasam
Ye ćettha bhūta te dhanassa hetu

Easily visible from every distance on the summit of mountainous region which is the dwelling place of gods I worship this Palasa tree and the gods therein so that I may get wealth

Suttapitaka Khuddakanikaya III
Jataka I 307 gatha 26
Page 89

यो तिन्दुक रुक्खस्स परो पिलक्खो,
परिवारितो पुब्बयञ्ञो उलारो ।
तस्सेस मूलास्मि निधि निखतो,
अदायमदो गच्छ त उद्धरहि ति ॥

yo tinduka rukkhassa paro pilakkho
Parivarito pubbayañño ulāro
Tessesa mulasmim nidhi nikhāto
Adayado gaćha tam uddharahi ti

Ahead to the tindu tree there is a tree of Pakara has stored immense of treasure at its root as a result of oblations performed previously Treasure is heirless Go and obtain by digging up the same

Suttapitaka Khuddakanikaya III
Jataka I 307 gatha 28
Page 89

पियदसिनो राञो द्वे चिकीछा कतमनुस चिकीछा च पसुचिकीछा च । ओसद च यानि मनुसोपगानि च पसोपगानि च यत यत नास्ति सवत हारापितानि च, रोपापितानि च, मूलानि च फलानि च यत यत नास्ति सवत हारापितानि रोपापितानि च । प थेसु कूप च खानापिता, ब्रछा च रोपापिता परिभोगाय पसुमनुसान ।

Piyadasino raño dve ćikićhakatamanusaćićhā ća pasucikićhaca osuḍham ća yani manusopagani ća pasopagani ća yata yata nasti

sarvata hārāpitāni ća, ropapitani ća mulāni ća phalāni ća yata yata nasbi sarvata hārapitāni ropapitanića Panthesu kupa ca khanāpita braćha ća ropapitā paribbhogaya pasumanusanam

That two designs have been cherished by Piyadasai—one regarding men and other relating to animals—that everywhere some vegetableroot and fruit trees shall be cultivated and that on the roads well shall be dug and trees planted to give enjoyment for both men and animals

—Asoka ke abhilekha (R B Pande)
Rock dict II p 3

एवमेव तुव ब्रह्मे,
अनञ्ञाय विनिन्दसि ।
कथ मूल अदिस्वान,
रुक्ख जञ्ञाय पतिट्ठित ॥

Evameva tuvam brahme
anannayaya vinindasi
Katham mulam adisvana
rukkhm janna patitthitam

नाहं तुम्हे विनिन्दामि,
य चञ्ञे वानरा वने ।
विस्ससेनो व गारय्हो
यस्सत्था रुक्खरोपका ॥

Naham tumhe vinindami
ve ćanne vanara vane
Vissasencva garayho
yassattha rukkharopaka

The monkies replied Thus O! Lord you blame us without knowing the cause what is the way then to know whether the plants take roots or not ?

It is not you but Vissasena the king must be blamed and denoted to be irresponsible one for whom you are planting these plants

Ibid

Jataka Tikanipata/268 gatha 53 54

उट्ठेहि चोर किं सेसि, को अत्थो सुपनेन ते ।
मा तं गहेसुं राजानो, गामे किब्बिसकारकं ।।

यन्नु चोरं गहेस्सन्ति, गामे किब्बिसकारकं ।
किं तत्थ पुचिमन्दस्स, वने जातस्स तिट्ठतो ।।

न त्वं अस्सत्थ जानासि, मम चोरस्स चन्तरं ।
चोरं गहेत्वा राजानो, गामे किब्बिसकारकं ।
अप्पेन्ति निम्बसूलस्मिं, तस्मिं मे सङ्कते मनो ।।

Uṭṭhehı ćora kım sesı ko attho supnnen te,
Mā tam gahesum rajano game kıbhısakarakam
Yannu ćoram gahessantı game kıbbısakarakam
Kım tattha pućımandassa vane jatassa tıṭṭhato
Na tvam assattha janası mam ćorassa ćantaram
Ćoram gahetva rajano game kıbbısakarakam
Appentı nımbasulasmım tasmı me sankate mano

Awake up O' theıf why do you sleep what wıll you get by ? I doubt you may be caught by the state officers

If the theıf ıs caught by the officers of state O' Margosa (Neema) grown ın the forest what have you to do why are you worry ? Questıoned the good dwellıng ın Peepal tree

Neema god replıed O' peepal you do not know the secret If any crımınal lıke thıef or dacoıt ıs caught he ıs to be punıshed by the stake made of thıs Margosa branch I am afraıd of the doubt that the branches of tree would be cut

Ibıd
Jataka Catukkanıpata 311/gatha 41 43

नीलब्भ कूटसदिसा कूटागारवरूपमा ।
वारणभिरुदा रम्मा, ते सेला रमयन्ति मं

Nīlaḅbakūtasadısa kutagaıavarupamā
Varaṇabhıruda ramma te selā ramayaṅtı maṃ

The mountaıns lıke serrıd battlements of blue black clouds and lıke pınaacles of palāces where re-echoes the elephants crıes those

are the braes where in soul of mine takes pleasures

Suttapitaka khuddakanikaya II
Theragatha Cattalisanipato/1
gatha 1067 p 373

करेरिमालाविवता, भूमिभागा मनोरमा ।
कुञ्जराभिरुदा रम्मा, त सेला रमयन्ति म ।।

Karerimālavitata bhūmibhāga manoramā
Kuñjarabhiruda ramma te sela ramayanti maṃ

Those fragments of the forest where the garlands of Kareri flowers are spread and are pleasing due to the elephants-roar such mountains are much pleasant to me

Ibid
Cattatisanipata/1 gatha 1065
Page 373

परे ग्रम्बाटकारामे, वनसण्डम्हि भद्दियो ।
समूल तण्हमब्बुय्ह तत्थ भद्दो व झायति ।

रमन्तेके मुदिङ्गेहि, वीणाहि पणवेहि च ।
अह च रुक्खमूलस्मि, रतो बुद्धस्स सासने ।।

Pare ambatakārame vanasaṇdamhi bhaddiyo
Samūlam tanhamabhuyha tattha bhaddojvajhāyati

Ramanteke mudingehi viṇahi paṇavehi ća
Ahaṃ ća rukkhamulasmim rato buddhassa sasane

Beyond the Ambataka garden having up rooted the all yearnings Bhaddiya the fortunate sits happily rapt in deep meditation now in wild woodland

Says Bhaddiya some are charmed by cymbels flutes or drums I do dwell entranced by the Buddha s rules beneath the leafy shadow of the tree

Ibid
Sattakanipato/2 gatha 466-67
Page-310-11

उमापुप्फेन समाना, गगनावब्भछादिता ।
नानादिजगणाकिण्णा, ते सेला रमयन्ति मं ।।

Umapupphen samana gaganavabbhaćhādita
Nanadijaganakinna te sela ramayanti mam

The mountainous landscapes like the colour of Umma flower and like the sky covered with blue balck clouds and diffused with herds of several type of birds Such are the braes where in the soul of mine delights

Ibid
Cattatisanipato/1 gatha 1071
Page-373

अङ्गारिनो दानि दुमा भदन्ते,
फलेसिनो छदन विप्पहाय ।
ते अच्चिमन्तो व पभासयन्ति
समयो महावीर भागी रसान ।।

Angarino dāni duma bhadante
Phalesino ćhadanam vippahaya
Te aććimanto va pabhasayanti
Samayo mahavir bhagiasanam

Now the trees glow adorned with reddish flowers like the embers and cast their old foliage in quest of fruits They seem to the crests of flame because of their irradiance so this is an hour appropriate to rich the hopes

Suttapitaka Khuddakanikaya II
Theragatha Dasakanipato/1 gatha 527
Page-319

दुमानि फुल्लानि मनोरमानि,
समन्ततो सब्बदिसा पवन्ति ।
पत्त पहाय फलमाससाना,
कालो इतो पक्कमनाय वीर ।

Dummāni phullāni manoramani
Samantato sabbadisa pavanti

Pattaṃ pahāya pahalamāsasāna
Kālo ito pakkamanāya vira

In every verdurous tree this is blossom time and are pleasing and attractive whereever we look Every quarter breathing fragrant airs Trees have forsaken their foliages for fruit Thus while yearning camoes for fruit the time suits to proceed ahead

Suttapitaka Khuddakanikaya II
Thereagatha Dasakanipato/1 gatha 528
Page 319

वन्दे इ दीवरी साम, रत्ति नक्खत्तमालिनि ।
राजपुत्त अप्पसन्ती, तुम्साम्हि सरण गता ॥

Vande indivarisāmam
Rattim nakkhattamālinim
Rajaputtam appasanti
Tumhamhi saraṇam gatā

Like the lotus colour wearing the garland of asterism O! night I pay may respect to you and in the absence of Rajaputra seek shelter of yours

Suttapitaka khuddakanikaya III
Jataka I 519 gatha 317
Page 396

सोमो च राजा वरुणो च राजा,
पजाती चन्मिा सूरियो च ।
एतेहि गुत्तो पुरिसादकम्हा,
अनुञ्ञातो सोत्थि पच्चेहि तात ।

Somo ća rajā varuno ća raja
Pajāpati ćandima sūriyo ća
Etehi gutto purisadakamha
Anunnāto sotthi paććehitata

Soma, Varuna Prajapati Moon and Sun may bestow blisses on you Thus under their blissful protection you go and return with

safety

Suttapitaka khuddakanıkaya III
Jataka I 513 gatha 79
Page 368

तिणा लतानि ग्रोसध्यो,
पब्बतानि वनानि च ।
राजपुत्त ग्रप्पस न्ती,
तुम्हम्हि सरण गता ॥

Tına latanı osadhyo
Pabbatanı vananı ća
Rajaputtam appassantı
Tumhamamhı saranam gata

O! grasses creepers herbs mountaıns and woods I seek shelter of yours ın the absenc of Rajaputra

Suttapıtaka khuddıakanıkaya III
Jataka I 519 gatha 316
Page 396

व दे भागीरथी गङ्ग सव तीन पटिग्गह ।
राजपुत्त ग्रप्पस ती तम्हम्हि सरण गता ॥

Vande bhagırathı gangam
Savañtınam patıggaham
Rajaputtam appasantı
Tumhamamhı saranam gata

O! Bhagırathı Ganga the acceptor of all the rıvers I pay my respect and ın the absence of Rajaputra seek shelter of yours

Suttapıtaka khuddakanıkaya III
Jataka I 519 gatha 318
Page 396

वन्दे ग्रह पब्बराजसेटठ,
हिमवन्तं सिलुच्चय ।
राजपुत्त ग्रप्पसन्तीं,
तुम्हम्हि सरण गता ॥

Vande aham pabbatarajaseṭṭham
Himvantam siluććayam
Rājapuṭṭam appassanti
Tumhamhim saraṇaṃ gatā

O! Himalaya the king of mountains bearing high summits, I pay my respect and in the absence of Rajaputra seek shelter of yours

Suttapiṭaka Khuddakanikaya III
Jataka I 519 gatha 319
Page 396

बालमिगसङ्घसेवित
कुञ्जरमत्तकरणु लोलित ।
असहायिका गन्तुमिच्छसि,
रहित भिसनक महावन ॥

Balamigassaṇghasevitaṃ
Kuñjaramatta karenu lolitam
Asahayikā gantumiććhasi
Rahitam bhiṇsanakaṃ mahāvanam

The great forest is haunted with various a heard of wild creatures and seems unpeaceful disturbed because of the violent rutting elephants tramplings do you dare to go uncompanioned to such a place which is fearsome without mankind

Suttapitak Khuddakanihaya II
Therigatha Tinsanipato/1 gatha 375
Page 450

अग्गि चन्द च सुरिय च,
देवता च नमस्सिह ।
नदीतित्थानि चन्त्वान,
उदक ओरुहामिह ॥

Aggim ćandam ća suriyam ća
Devatā ća namassiham,
Naditiṭṭhāni gantvāna,
Udakaṃ oruhāmihaṃ

I propitiated and adored the fire, the moon the sun and other gods I foregathered on the bank of river in order to perform bathing rites in the pious water

Suttapitaka khuddakanikaya II
Therigatha Pancakanipata/5 gatha 87
Page 417

अभिवुट्ठा रम्मतला, नगा इसिभि सेविता ।
अभ्भुन्नदिता सिखीहि, ते सेला रमयन्ति म ॥

Abhivuttha rammatala naga isibhi sevita
Abbhunnadita sikhi hi te sela ramayanti mam

The mountainous landscapes refreshed with rain and resonant with crested creatures of forest where silent Rishis oftenly resorted Such are the braes where in my soul feels at home

Ibid
Cattatissnipato/1 gatha 1068
Page 373

मिगो यथा सेरि सुचित्तकानने,
रम्म गिरि पावुसअब्भमालिनि ।
अनाकुले तत्थ नगे रमिस्स,
असंसय चित्त परा भविस्ससि ॥

Migo yathā seri sućittakanane
Rammam girim pavusa abbhamalinim
Anākule tatthanage ramissam
Asansayaṃ ćittapara bhavissasi

O' heart now you have approached to this mountainous landscapes which is pleasant with ranked clouds in the sky during rains You will wander here worrilessly as crertures roam hither and thither without fear with liberty No doubt thus you will cross over the all calamities

Ibid
Theragatha **Pannasanipato/1 gatha 1147**
Page 384

आरञ्ञिकस्स इसिनो, चिररत्त तपस्सिनो ।
किच्छाकत उदपान, कथं सम्म अवाहसि ॥

Araññikassa isino ćirarantam tapassino,
kićchakatam udapānam, katham samme avāhasi

Why vitiated you the cistern O! gentle This which is purified after a long period penance and meditation of Rsis who lived in the forest ?

एस धम्मो सिङ्गलान, य पित्वा ओहदामसे ।
पितुपितामह धम्मो, न त उज्झातुमरहसि ॥

Esa dhammo singalānam
yam pitvā ohadamase
Pitupitamaham dhammo
Na tam ujhatumarahasi

This act of ours is never culpable because of the fact that this is customary religion of our forefathers to pollute the lake where take water

एस वो एदिसोधम्मो, अधम्म पन कीदिसो ।
मा वो धम्म अधम्म वा, अददसाम कुदाचन ति ॥

Esam vo ediso dhammo
Adhammo pana kīdiso
Ma vo dhammam adhammamva
Addasam kudaćanam ti

I see neiher religious customs nor un religious of yours because if pollution is your religious custom what would be unreligious then

Suttapitaka khuddakanikaya III
Jataka 1/271 gatha 61 67
Page

अथ ने वानरजेट ठाको एवमाह भो वानरा । उदकनाम
रक्खित ब तुम्हे रुक्खपातकेस उदक सिञ्चन्ता
उप्पाट त्वा उपाटेत्वा मूल ओलोकेत्वा गम्भीर

गतेसु मूलेसु बहु उदक सिञ्चथ, अगम्भीरगतेसु
अप्प । पच्छा अम्हाक उदक दुल्लभ भविस्सतीति ।

Atha ne vanarjeṭṭhako evamah Bho vanarā
udakam namarakkhitabbam tumhe rukkha
potakesu udakam siñcanta uppāṭetva uppaṭetva
mulam oloketva gambhiragatesu mūlesu
bahum udakaṃ sinćaya, agambhīragatesu
appam Paććha ambakam udakam dullabham
bhavissatiti

O! monkies the water is to be protected and saved by all means you while watering the plants you first see their roots and circumference where it lies and water them according to need Do not misuse the water for it may at any moment be difficult for us to get water

Ibid
Jatakal 268 (Jatakatthakatha)
Page 178

माता यथा निय पुत्त,
आयुसा एक पुत्तमनुरक्खे ।
एव पि सब्बभूतसु,
मानस भावये अपरिमाण ।।
मत्त च सब्बलोकस्मि
मानस भावय अपरिमाण ।
उद्ध अधो च तिरिय च,
असम्बाध अवेरमसहत्त ।।

Māta yatha niyaṃ puttaṃ
ayusa eka puttamanurakkhe
evaṃ pi sabbabhutesu
manasam bhavaye aparimaṇam
Mettam Ća sabbalokasmim
manasam bhavaye aparimāṇam
Uddham adho ća tiriyam ća
asambadham averamasapattam

As a mother protects her child even at the risk of her own life, so that there by mutual profection and good will limitless among all beings let good will limitless prevail in the whole world above, below all around untarnished with any feeling of disharmony and discard

Khuddaknikaya Vinayapitaka
Mettasutta/8 149 50
Page 290

यथा पि एक पुत्तस्मि पियस्मि कुसली सिया ।
एवं सब्बेसु, सब्बथ कुसलो सिया'ति ॥

Yatha pi eka puttasmin piyasmin kusalī siya
Evam sabbesu paṇesu sabbath kusalo siyā ti
Een as she would be very good
Towards her only child her well-beloved son
so too ye should be very good
Towards all creatures everywhere and everyone

त — तत्त्वार्थाधिगम-सूत्र । स —सर्वार्थसिद्धि ।

1 मोक्ष-मार्गस्य नेतार भत्तार कर्म-भूभृताम् ।
ज्ञातार विश्व-तत्त्वाना, वन्दे तद्गुण-लब्धये । त मंगलाचरण

2. णमो अरहताण णमो सिद्धाण णमो आइरियाण ।
णमो उवज्झायाण, णमो लोए सव्व-साहूण ।। जैनधर्म का मूल मत्र.

3 सम्यग-दर्शन-ज्ञान-चारित्राणि मोक्ष-मार्ग । त 1-1

4 तत्त्वार्थ-श्रद्धान सम्यग्-दर्शनम् । त 1 2.

5 जीवाजीवास्रव ब ध-सवर-निर्जरा-मोक्षास-तत्त्वम् । त 1-4

6 उपयोगो लक्षणम् । त 2-8

7 स द्वि-विधोष्ट-चतुर-भेद । त 2 9

8 स-कषायत्वाज्-जीव कर्मणो योग्यान् पुद्गलानादत्ते स ब ध । त 8 2.

9 अजीव काया धर्माधर्माकाश पुद्गला । त 2 9

10 जनधर्मे स विशेष प्रयुक्त 'पुद्गल'-शब्द । सव इन्द्रिय गोचरा पदार्था पुद्गला । लखक ।

11 जैनधर्मे विशषार्थे प्रयुक्तो धर्माधर्म'-शब्दौ । जीव-पुद्गलानाम् अप्रेरकत्वेन चलन सहायो धर्म । जीव-पुद्गलानाम अप्रेरकत्वेन स्थिति सहाय अधर्म । लेखक ।

12 आकाश द्विधा विभक्त, लोकाकाशमलोकाकाश च । स 5 12

13 कालश् च । त 5 39

14 काय वाङ्‌ मन कर्म योग । त 6-1

15 स आस्रव । त 6-2.

16 शुभ पुण्यस्याशुभ पापस्य । त 6-3

17 मिथ्या-दर्शनाविरति-प्रमाद कषाय-योगा बन्ध-हेतव । त 8-1

18 अनादि सम्ब धे च । त 2 4

19 प्रकृति स्थित्यनुभव प्रदेशास तद् विधय । त 8 9

20 आस्रव-निरोध सवर । त 9 1

21 स गुप्ति समिति धर्मानुप्रेक्षा परीषह-जय चारित्र । त 9 2.

22 तपसा निर्जरा च । त 9 2

23 एक-देश कर्म सक्षय-लक्षणा निर्जरा । स 1 4

24 बन्ध हेत्वभाव निर्जराभ्या कृत्स्न-कर्म-विप्रमोक्षो मोक्ष । त 10-2.

25 औपशमिकादि-भव्यत्वानां च । त 10-3

26 अन्यत्र केवल सम्यक्त्व-ज्ञान-दर्शन-सिद्धत्वेभ्य । त 10-4

27 शंका-कांक्षा-विचिकित्सान्य दृष्टि प्रशसा-संस्तवा सम्यग् दृष्टेरतीचारा । त 7 23

28 येन येन प्रकारेण जीवादय पदार्था व्यवस्थितास-तेन तेनाव-गम सम्यग्-ज्ञानम् । स 1 1

29 मति-श्रुतावधि मन पर्यय-केवलानि ज्ञानम् । त 1 9

30 तत प्रमाणे । त 1 10

31 'प्रगृह्य प्रमाणत परिणति-विशेषादर्थावधारण नय' इति । सकल-विषयत्वाच्च प्रमाणस्य । तथा चोक्त 'सकलादेश प्रमाणाधीनो, विकलादेशो नयाधीन' इति । स 1 6

32 तदिन्द्रियानिन्द्रिय निमित्तम् । त 1 14

33 श्रुतमनिन्द्रियस्य । त 2 21

34 आद्ये परोक्षम् । त 1 11

35 प्रत्यक्षमन्यत । त 1 12

36 नैगम सग्रह व्यवहारर्जुसूत्र शब्द समभिरूढैवभूता नया । त 1 33

37 सामान्य-लक्षण तावद् वस्तुन्यनकान्तात्मन्यविरोधेन हेत्वर्पणात् साध्य-विशेषस्य याथात्म्य-प्रमाण-प्रवण प्रयोगो नय । स 1 33

38 स द्वेधा द्रव्यार्थिक पर्यायार्थिकश्-चेति । स 1 33

39 उत्तरोत्तर-सूक्ष्म-विषयत्वादेषा क्रम पूर्व पूर्व हेतुकत्वाच्च। एवमेते नया पूर्व-पूर्व-महा-विषया उत्तरोत्तरानुकूलाल्प विषया द्रव्यस्यानन्त शक्ते प्रतिशक्ति-विभिद्यमाना बहु-विकल्पा जायन्ते । त एते गुण-प्रधानतया परस्पर तन्त्रा सम्यग् दर्शन-हेतव पुरुषार्थ क्रिया साधन-सामर्थ्यात् तन्त्वादय इव यथोपाय विनिवेश्यमाना पटादि सज्ञा , स्वतन्त्राश्-चासमर्था । स 1 33

40 ससार-कारण निवृत्ति प्रत्यागूर्णस्य ज्ञानवत कर्मादान-निमित्त क्रियोपरम सम्यक चारित्रम्, अज्ञान पूर्वकाचरण निवृत्त्यर्थ सम्यग विशेषणम । स 1 1

41 आस्रव-निरोध सवर । त 9 1

42 स गुप्ति-समिति-धर्मानुप्रेक्षा परीषह जय चारित्र । त 9 2

43 सामायिकच्छेदोपस्थापना-परिहार-विशुद्धि-सूक्ष्म साम्पराय- यथाख्यातमिति चारित्रम् । त 9 18

44 धर्मान्तर्भूतमपि चारित्रमन्ते गृह्यते मोक्ष प्राप्ते साक्षात कारणमिति ज्ञापनार्थम । स 9 18

45 उत्तम क्षमा-मार्दवार्जव-शौच सत्य-सयम तपस्-त्यागाकिंचन्य-ब्रह्मचर्याणि धर्म । त 9 6

46. निश्शल्यो व्रती । त 7 18

47 शृणाति हिनस्तीति शल्यम । तत् त्रि-विध माया-शल्य, निदान-शल्य, मिथ्या-दर्शन-शल्यमिति । स 7 18

48 देश-सर्वतोणु-महती । त 7-2

49 एतानि व्रतानि भावितानि वरौषधवद् यत्नवते दुःख निवृत्ति-निमित्तानि भवन्ति । स 7 2

50 प्रमत्त-योगात प्राण व्यपरोपण हिंसा । त 7 13

51 'स्वयमेवात्मनात्मान हिनस्त्यात्मा प्रमादवान ।
पूर्व प्राण्यन्तराणा तु पश्चात स्याद वा न वा वध ।। स 7 13

52. वाङ्-मनो-गुप्तीर्यादान-निक्षेपण समित्यालोकित पान भोजनानि पञ्च ।
त 7-4

53 बन्ध-वधच्छेदातिभारारोपणान्न-पान निरोधा । त 7 25

54 आत्म परिणाम हिंसन-हेतुत्वात सवमव हिंसैतत ।
अनत-वचनादि केवलमुदाहृत शिष्य बोधाय ।। अमत चन्द्राचाय, पुरुषाथ-सिद्धयुपाय, लखनऊ, 1933 , 42

55 असदभिधानमनृतम । त 7-14

56 तस्माद हिंसाकर वचोनतमिति निश्चेयम् । स 7 14

57 क्रोध लोभ-भीरुत्व हास्य प्रत्याख्यानान्यनुवीचि-भाषण च पञ्च । त 7 5

58 मिथ्योपदेश-रहोभ्याख्यान कूट लेख क्रिया न्यासापहार साकार मन्त्र भेदा ।
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59 अदत्तादान स्तेयम । त 7 15

60 यत्र सक्लेश-परिणामेन प्रवत्तिस तत्र स्तेय भवति, बाह्य-वस्तुनो ग्रहण वाग्रहणे च । स 7 15

61 शून्यागार विमोचितावास परोपरोधाकरण भक्ष्य शुद्धि सधर्माविसवादा पञ्च।
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62 स्तेन प्रयोग-तदाहृतादान-विरुद्ध राज्यातिक्रम हीनाधिक मानो मान प्रतिरूपक व्यवहारा । त 7 27

63 मैथुनमब्रह्म । त 7 16

64 मिथुनस्य कम मथुनमित्युच्यते, न सव कम । स 7 16

65 अहिंसादया गुणा यस्मिन परिपाल्यमाने बृहन्ति वद्धिमपयान्ति तद ब्रह्म ।
स 7 16

66 स्त्री राग कथा श्रवण तन्मनोहराग-निरीक्षण पूवरतानुस्मरण वष्येष्ट रस-स्व शरीर सस्कार त्यागा पञ्च । त 7 7

67 पर-विवाह-करणत्वरिका-परिगृहीतापरिगृहीता गमनानग क्रीडा-काम-तीव्रा भिनिवेशा । त 7 28

68 त एते स्व-दार-सन्तोष-व्रतस्यातिचारा । त 7-23
69 मूर्च्छा परिग्रह । त 7 17
70 असत्स्वपि बाह्ये ममेदमिति सकल्पवान स-परिग्रह एव भवति । स 7 17
71 मनोज्ञामनोज्ञेन्द्रिय-विषय-राग द्वेष-वर्जनानि पच । त 7 8
72 क्षेत्र-वास्तु-हिरण्य-सुवर्ण-धन-धान्य-दासी-दास-कुप्य प्रमाणातिक्रमा । त 7-29
73 किं चान्यद यथामीषां व्रताना द्रढिमार्थ भावना प्रतीयन्त तद विपश्चिद-भिरिति भावनोपदश । स 7 8
74 हिंसादिष्विहामुत्रापायावद्य-दर्शनम् । त 7 9
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76 जगत-काय-स्वभावौ वा सवेग-वैराग्यार्थम । त 7-12
77 मत्री-प्रमोद-कारुण्य-माध्यस्थ्यानि च सत्त्व-गुणाधिक-क्लिश्यमानाविनेयेषु । त 7 11
78 दिग - देशानर्थ - दण्ड-विरति-सामायिक -प्रोषधोपवासोपभोग-परिभोगपरि-माणातिथि-सविभाग-व्रत-सपन्नश्च । त 7 21
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86 अनुग्रहार्थं स्वस्यातिसर्गो दानम । त 7 38
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88 ततश्च पुण्य-फल-विशेष क्षित्यादि-विशेषाद् बीज-फल-विशेषवत् । स 7 39
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91 प्रायश्चित्त-विनय-वैयावृत्त्य-स्वाध्याय-व्युत्सर्ग-ध्यानान्युत्तरम । त 9-20
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93 मारणान्तिकीं सल्लेखना जोषिता । त 7-22

94 किञ्च मरणस्यानिष्टत्वाद् यथा वणिजो विविध-पण्य-दानादान-संचय-परस्य । स 7-22

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96 घनोदधि-वलय घन-वात-वलय-प्रतिष्ठम । घन-वात-वलय तनु-वात-वलय-प्रतिष्ठम । तनु-वात-वलयमाकाश-प्रतिष्ठम् । आकाशमात्म-प्रतिष्ठ, तस्यैवा-धाराधयत्वात् । स 3 1

97 सर्व-पदार्थानां साधारणावगाहन-हेतुत्वमस्यासाधारण लक्षणम् । स 5-13

98 आकाशस्यानन्ता । त 5 9

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100 लोकाकाशेव-गाह । त 5 12

101 उत्पाद-व्यय-ध्रौव्य-युक्त सत् । त 5 30

102 सद् द्रव्य-लक्षणम् । त 5-29

103 चेतनास्याचेतनस्य च द्रव्यस्य स्वा जातिमजहत उभय-निमित्त-वशाद् भावान्तरावाप्तिरुत्पादनमुत्पाद , मृत-पिण्डस्य घट-पर्यायवन । तथा पूर्व-भाव-विगमन व्यय । यथा घटोत्पत्तौ पिण्डस्य घट-पर्यायवत । स 5 30

104 अनादि पारिणामिक-स्वभावेन व्ययोदयाभावाद् ध्रुवति स्थिरी-भवतीति ध्रुव । स 5 30

105 तद-भावाव्यय नित्यम । त 5 31

106 गुण-पर्ययवद द्रव्यम । त 5-38

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109 स्व-निमित्तस-तावदनन्तानामगुरु-लघु-गुणानामागम-प्रामाण्यादभ्युपगम्यमा-नाना षट-स्थान-पतितया वदध्या हान्या च प्रवर्तमानानां । स 5-7

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164 अनुभवायु प्रमाणादि कृती । । स 3 27
165 प्रलय प्राणिनामेव प्रायेणोपजनिष्यते ।
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168 सम चतुरस्र-सस्थान नाम । स 8 11
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171 पूर्वोक्त 3 16-30

172 क्षेम सर्व-प्रजानां प्रभवतु बलवान धार्मिको भूमि-पाल ,
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पाठ, दिल्ली 1969 पृष्ठ 87

173 पापर्द्धि-जय-पराजय-सगर-पर-दार-गमन-चौर्याद्या ।
न कदाचनापि चिन्त्या पाप-फल केवल यस्मात ।।
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141-46.

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दशांग-भोग-चक्रेश-भोगतोऽप्यधिकं तदा ॥ पूर्वोक्त, 7, 81 91

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184 उपरि पाद टिप्पण्यो 176, 177 च द्रष्टव्ये । लेखक ।

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193 ईर्या भाषेषणादान-निक्षेपोत्सर्गा समितय । त 9 5

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अमृत च द्राचाय, "पूर्वोक्त", 108

195 य निज कलत्र मात्र परिहतु शक्नुवति न हि मोहात ।
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अमत चन्द्राचाय, "पूर्वोक्त", 110

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199 गति शरीर-परिग्रहाभिमानतो हीना । त 4-22

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समन्त भद्राचार्य, पूर्वोक्त, 22

201 सदसतोरविशेषाद यद्रच्छोपलब्धेरुन्मत्त-वत । त 1-32

202 एकेनाकर्षन्ती श्लथयन्ती वस्तु-तत्त्वमितरेण ।
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अमत चन्द्राचार्य, पूर्वोक्त, श्लोक 78

205 सूक्ष्मो भगवान् धर्मो धर्मार्थं हिंसने न दोषोस्ति ।
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206. धर्मो हि देवताभ्य प्रभवति ताभ्य प्रदेयमिह सर्वम् ।
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पूर्वोक्त, श्लोक 80

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इति मत्वा कर्तव्य न हिंसन हिंस्र-सत्वानाम ॥ पूर्वोक्त, श्लोक 83

210 बहु-सत्व-घातिनोमी जीवन्त उपार्जयन्ति गुरु-पापम् ।
इत्यनेकम्पा कृत्वा न हिंसनीया शरीरिणो हिंस्रा ॥ पूर्वोक्त, श्लोक 84.

211 बहु-दुःखा संज्ञपिता प्रयान्ति त्वचिरेण दुःख-विच्छित्तिम ।
इति वासना-कृपाणीमादाय न दुःखिनोपि हन्तव्या ॥ पूर्वोक्त, श्लोक 85

212 कृच्छ्रेण सुखावाप्तिर्-भवन्ति सुखिनो हता सुखिन एव ।
इति तर्क-मण्डलाग्र सुखिनां घाताय नादेय ॥ पूर्वोक्त, श्लोक 86

213 उपलब्धि-सुगति-साधन-समाधि-सारस्य भूयसोभ्यासात ।
स्व-गुरो शिष्येण शिरो न कर्तनीय सुधर्ममभिलषता ॥ पूर्वोक्त, श्लोक 87

214 धन-लव-पिपासितानां विनेय-विश्वासनाय दर्शयताम ।
झटिति घट-चटक-मोक्ष श्रद्धेय नैव खारपटिकानाम ॥ पूर्वोक्त, श्लोक 88

215 दृष्ट्वा पर पुरस्तादशनाय क्षाम-कुक्षिमायान्तम् ।
निज-मांस-दान-रभसादालभनीयो न चात्मापि ॥ पूर्वोक्त, श्लोक 89

216 इति रत्न-त्रयमेतत् प्रति-समय विकलमपि गृहस्थेन ।
परिपालनीयमनिशं निरत्ययां मुक्तिमभिलषता ॥ पूर्वोक्त, श्लोक 209

217 येनांशेन सुदृष्टिस्-तेनांशेनास्य बन्धन नास्ति ।
येनांशेन तु रागस्-तेनांशेनास्य बन्धनं भवति ॥ पूर्वोक्त, श्लोक 212.

218 येनांशेन ज्ञान तेनांशेनास्य बन्धन नास्ति ।
येनांशेन तु रागस्-तेनांशेनास्य बन्धन भवति ॥ पूर्वोक्त श्लोक 213

219 येनांशेन चरित्र तेनांशेनास्य नास्ति ।
येनांशेन तु रागस्-तेनांशेनास्य बन्धन भवति ॥ पूर्वोक्त, श्लोक 214

220 परमागमस्य बीजं निषिद्ध-जात्यन्ध-सिन्धुर-विधानम् ।
सकल-नय-विलसितानां विरोध-मथनं नमाम्यनेकान्तम् ॥ पूर्वोक्त, श्लोक 2.

Sikhism and the Environment

(Original Verses Transliteration and Translation)

(1)

ਤੂ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨਾ ਪਾਇ ਜੀਉ ॥
ਤੂ ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ਜੀਉ ॥

Tun Aād (i) Purakh (u) aparunpūr (u) Kartā Terā Paār
nā Paiyā Jai (i) Jeeō (u)
Tun ghat ghat antar (i) Sarab nirantr (i) sabh
meh (i) rahiya samai (i) jeeo (u)

Thou the Primal Being all pervasive beyond extent Creator unknowable thy limit

And Thou are Immanent too pervading all merged in one

(2)

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋ ਫਿਰਿ ਉਪਤਿ ਹਵੈ ॥

Utpat (i) parlo (u) sabdei hovei sabdei hi phir
(i) uopt (i) hovai

From the divine command occurs creation and the dissolution of the universe

(3)

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ ॥ ਧਰਣਿ ਨਾ ਗਗਨਾ ਹੁਕਮ ਅਪਾਰਾ ॥
ਨਾ ਦਿਨੁ ਨ ਚੰਦ ਨਾ ਸੂਰਜ ॥ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਆ ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਨਾ ਕੋਈ ਅਵਰ ਨਾ ਦੀਸੈ ਏਕੋ ਸੋਈ
ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨਾ ਜਨਮਾ ॥ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥

Arbad Narbad dhunduookārā dharn (i) nā gāgnā
hukam apārā
na din (u) rain na chand na suraj (u)
sun smadh (i) lagaidā
Brahmā bisn (u) Mahes (u) na Koi
avar (u) na deesai eko soi
nār (i) purakh (u) nahi Jaāt (i) na Janamā
nā ko dukh (u) sukh (u) paida
Bed kateb na simnt (i) sāsat
Pāth purān (u) udai nahi aāst
Khand brahmand patāl arambhei
guptuh (u) pargati aindā

For millions and millions countless years was spread darkness When existed neither earth nor human but only the limitless divind ordinance Then existed neither day nor light nor sun or moon The creator into unbroken trance was absorbed Then were not Brahma Vishnu or Shiva None other than the sole Lord was visible Neither existed then female or male or caste and birth None suffering or joy received Then were not instituted recitation of scripture or Keeping of vows fasts or worship offerings Creating continents spheres and nether worlds The hidden he made manifest

(4)

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦ ਰਗ ॥
ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥
ਵਿਸਮਾਦ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥
ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥

Vismād (u) jee Vismād bhed
Vismād (u) rup Vismād rang
Vismād paun (u) Vismād pāni
Vismād agani khedeh (i) vidāni
Vismād dharti Vismād pāni

Marvellous creations forms wonderful its variety Marvellous the nations of air, wonderful is water Marvellous is fire with its strange pranks Marvellous the earth wonderful the sources of life

(5)

ਕੀਤਾ ਪਸਾਉ ਏਕ ਕਵਾਉ

Kıtā pasão eko kavão
One word and the whole universe throbbed into being

ਕਵਣ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰ ॥
ਕਵਣੁ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹਆ ਆਕਾਰ ॥
ਵੇਲਾ ਨਾ ਪਾ ਪਾਈਆ ਪਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
ਵਖਤੁ ਨਾ ਪਾਇਉ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖ ਕੁਰਾਣੁ ॥
ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਵੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Kavan (u) su vela vakhat (u) kavan (u)
Kenan thıt (i) Kavan (u) var
Kavan (u) sı rutı mah (u) Kavan (u) jıt (u) hovā ākār (u)
Vel nā paıo (u) pandtı je (ı) hovaı lekh (u) kurān (u)
Vakhat (u) na pāıo (u) kāddıa je (ı) lıkhan (ı) lekh Kurān (u)
thıt (ı) var (u) nā jogı jāaneı rut (ı) mah (u) nā koee
jā kartā sırthı kau saajeı āapeı jaaneı soee

What the hour and occasıon What the date and day What the season and month When creatıon began? Had Brahmıns found the answer In theır scrıptures would they have recorded ıt Nor have the kazıs from Koranıc record the Yogıs knows not the date and day season or month The creator who made the unıverse alone knows the answer

(7)

ਕਦਰਤਿ ਦਿਸੈ ਕਦਰਤਿ ਸਵੀਅ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥
ਕੁਦਤਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰ ॥

Kudrat (ı) dıseı Kudrat (ı) sunaeeaı
Kudrat (ı) bhaū sukh sar (u)
Kudrat Patālı akāsı
Kudrat (ı) sarab ākār

In nature we see-Hım In nature do We hear Hım speak In nature lıes the essence of joy and peace Earth skies and nether regions comprıse nature The whole creatıon ıs an embodıment of Hım

(8)

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

Kudrat (ı) Kar (i) kaı vasıā soı (ı)
Thou created the nature and resides ın that

(9)

ਦੂਜੀ ਕੁਦਰਤਿ ਸਾਜੀਅ ਕਰਿ ਆਸਣ ਡਿਠੋ ਚਾਉ

Duı Kudrat (ı) sajeeı Kar (ı) āsan (u)
dıtho chaō (u)
Seated on thy cushıon creatıon dust Thou behold ın joy

(10)

ਸਾਚ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲ ਹਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤ ਸਮਇ

Sāāchei tei pavanā bhaıā Pavaneı te jal hoeı
Jal te tribhavn (u) sajeıā ghat (ı) ghat (ı) jot (ı) samoe (ı)
From Primal truth emanated aır From aır emanated water From water emanated three worlds And Hımself He merged wıth the creatıon

(11)

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ
ਦਿਵਸੁ ਰਾਤਿ ਦਇ ਦਾਈ ਦਇਆ ਖੇਲ ਸਗਲ ਜਗਤ

Pavan (u) guru pānı pıtā mātā dhart (ı) mahat (u)
Dıvas (u) rat (ı) due daı dāıā
Khelaı sagal jagat (u)
Aır ıs vıtal force water the progenıtor The vast earth the mother of all Day and nıght are nurses fondlıng all creatıon ın theır lap

(12)

ਪੰਚ ਤਤੁ ਕਰ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ॥

Panch tat (u) kar tudhu srıst (i) Sabh saji
of five elements hast thou made creation.

(13)

ਰਾਤੀ ਰਤੀ ਥਿਤੀ ਵਾਰ ॥
ਪਵਣੁ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥

Rātı rutı thıtı vār
Pavan (u) Panı aganı pātāl
Tıs (u) vıch (ı) dhartı thāp (ı)
rakhı dharmsāl

He created nıght and day seasons and occasıons So also Aır water fıre and the nether regıons Amıdst these has he fıxed the earth The place for Rıghteous actıon

(14)

ਕੁਦਰਤਿ ਪਉਣ ਪਾਣੀ ਬੈਸਤਰ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ

Kudrat (ı) Pavan (u) panı baısantar
Kudrat (ı) dhartı Khāk (u)
By thy mıght are created aır water fıre and the earth laden dust

(15)

ਕੇਤੇ ਪਵਣੁ ਪਾਣੀ ਬੈਸਤਰ

Keteı Pavan (u) pānı baısantar
Numberless forms of air water and fıre are exıstıng

(16)

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸਤਰ
ਗਾਵਹਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੇ

Gavhei tuhno pavan (u) pāni baisantar
Gavhei rājā dharm duarei
Air water fire laud Thee Dharmraja lauds Thee at Thy rightous portal

(17)

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

Pahlā pānı jıo (u) haı Jit (u) harıā subh (u) koe (i)
The first of living things is water Where by is each object sustained

(18)

ਵੁਠਾ ਸਰਬ ਥਾਈ ਮੇਹੁ ਆਨੰਦ ਮੰਗਲ ਗਾਉ ਹਰੀ ਜਸੁ
ਪੂਰਨ ਪ੍ਰਗਟਿਉ ਨੇਹੁ ॥

Vuthā sarab thaıee mehu
Anand mangal gāo (u) harı jas (u)
Puran pragtıo (u) neh (u)
Lo God hath rained all over so sing Ye the song of bliss Yea the Lords praise for the love of God For men hath become manifest

(19)

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ
ਤਿਸੁ ਤੇ ਹਵੈ ਲਖ ਦਰੀਆਉ

Kıta pasāō eko kavāo
tıs te hove lakh darıa o
All the endless expanse of creation arose out of one note Giving rise to millions of streams

(20)

ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ ॥ ਸਾਜਨ ਸਤ ਮਿਲਿ ਨਾਮ ਜਪੇਹਾ
ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ॥
ਸਭੁ ਕਿਛੁ ਬਹੁਤੋ ਬਹੁਤੁ ਉਪਾਇਆ
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ

Hukmi varsan lagei mehā̃
Sā̃jan sant mil (i) nam (u) japehā̃
sital sā̃nt sahaj sukh (u) pāeā̃
thad paee prabh (u) apei jeeo (u)
sabh kich (u) bhuto bahut (u) upaeā̃
kar (i) kirpā̃ prabh (i) sagal rajā̃eā̃

By divine ordinance rains grace Thereby the holy in unison the name Divine That has brought joy peace and tranquil Contem plate bliss The Lord Himself has made joy pervasive of every thing has He sent increase In his grace to all has He granted fulfilment Mighty bestower! Thy bounty shower that all creation may be ful filled

(21)

ਮੀਹੁ ਪਾਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥
ਜੀਅ ਜਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਖਾ ॥

meeh (u) paiā̃ parmesar (i) paiā̃
jeea jant sabh (i) sukhi vasaiā̃

From the supreme Lord has come rain That to all creation has brought joyful living

(22)

ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪਨੇ ਮਰ ਕੀਆ ਮਾਧਾਣੀ ॥
ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪਰਬੀ ਲਗੈ ਬਾਣੀ ॥
ਵੂਠ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੂ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥
ਵੂਠ ਅੰਨ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹਵੈ ॥
ਵੂਠੈ ਆਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥
ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸਹੈ ॥

Pani vichon (u) ratan upanei mer (u) kiā̃ mā̃dhā̃ni
Athsath (i) tirath devi thapei purabi lagei bā̃ni
Vuthei hoeiai hoi (i) bilā̃wal (u) jian jugat (i) sā̃mā̃ni
Vuthei an kamā̃d (u) kapā̃hā̃ sabhsei pardā̃ hovei
Vuthei ghau (u) Charhe (i) nit (i) surahi
Sā̃dhan dahi vilovei
Tit (u) ghiei hom jag sad puja
Paeia karaj (u) sohei

Churned by the Mudrachal mountain The sixty eight bathing places that they shun by The gods are sactified Concourses there are held and divine discourses delivered From raining clouds comes to creation joy The life giving process in water is implicit From rain clouds grows grain sugarcane and cotton That to the nakedness of all provide cover From rain clouds comes grass on which feed kine Whose curd the women folk churn With ghee from that obtained are performed burnt offerings ritual feast and manifold worship

(23)

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲੋਚੈ ਜੀਉ ਲਾਇ ॥
ਹਲੁ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ ॥

Kirsani Kirsan (u) Kare Lochei jeeo laie (i)
Hal jotei udam (u) kare
Mera put (u) dhi khaei

As the tiller tills the soil with his whole heart in it is absorbed ploughing and making effort that his progeny may thereby find substance

(24)

ਏਕੁ ਬਗੀਚਾ ਪੇਡ ਘਨ ਕਰਿਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥
ਸਿੰਚਨਹਾਰੈ ਏਕੈ ਮਾਲੀ ॥ ਖਬਰਿ ਕਰਤੁ ਹੈ ਪਾਤ ਪਤਿ ਡਾਲੀ ॥
ਸਗਲ ਬਨਸਪਤਿ ਆਣਿ ਜੜਾਈ ॥ ਸਗਲੀ ਫੂਲੀ ਨਿਫਲ ਨ ਕਾਈ ॥

Eik (u) bagichā ped ghan kariā
amrit nām tahā meh phaleā
sinchanharei ekei mali
Khabr (i) kart (u) hai pāt pat dāli
Sagal banaspat (i) aan (i) jārāi
Sagali phuli niphal na kaee

In an orchard are planted numerous trees In that orchard has tree of ambrosial name born fruit One sole gardner this archard cultivates of each leaf and twig is mindful All manner of vegetation in it is planted All bearing fruit none barren.

(25)

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥
ਨਾਮੁ ਬੀਜ ਸਤਖ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸ ॥
ਭਾਉ ਕਰਮ ਕਰਿ ਜਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ

Man (u) hālı kırsānı karanı saram (u)
Bānı tan (u) khet (u)
nām (u) beej santokh suhagā rakh (u)
garıbı ves (u)
Bhaū karam kar (ı) jamsı seı
ghar baghat dekh (u)

The mınd ıs the ploughman the practıce ıs husbandry The effort ıs water and the body ıs the field Sow the name and put the manure of contentment and keep the garb of humılıty Wıth karmas of love the crop wıll grow see such house ıs fortunate

(26)

ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ ॥
ਫਬੁ ਲਾਗਾ ਤਬ ਫੂਲ ਬਿਲਾਇ ॥

Phal kāran phulı banrāı (ı)
Phal (u) lāgā tab phool bılāe (ı)

The forest hath bloosomed for fruıt And when there ıs fruıt the flowers are no more

(27)

ਤਰਵਰ ਏਕ ਅਨਤ ਡਾਰ ਸਾਖਾ ਪਹਪ ਪਤ੍ਰ ਰਸਭਰੀਆ ॥
ਇਹ ਅਨਿਤ ਕੀ ਬਾੜੀ ਹੈ ਰ ਤਿਨਿ ਹਰਿ ਪੂਰੇ ਕਰੀਆ ॥

Tarvar eık anant dār sākhā
puhap patr rasbharıa
Eh amrıt kı bārı haı reı
tın (ı) har (ı) pure (ı) karıā

There ıs one tree ıts boughs are ınnumerable The flowers and leaves are full of sap Thıs ıs the garden of nectar that perfect Harı hath made ıt

(28)

ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ॥
ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥

Dharn (ı) Suvani khar ratan Jarāī
Har (i) prem purakh man (i) vuthā

Pursha ıs like the beautifully coloured Eart studded wıth gems of grass

(29)

ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ
ਮਾਝੁ ਬਨਾ ਰਸ ਗਾਊ ਰੇ ॥

Aas Pas ghan tursi ka bırwā
Majh banā ras gāon re

All around are thıckets of tulsı plant Near Benaras are grazing the kıne

(30)

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥
ਨੀਚ ਰੂਖ ਤੇ ਊਚ ਭਏ ਹੈ ਗੰਧ ਸੁਗੰਧ ਨਿਵਾਸਾ ॥

Tum chandan hum ırund bapure
Sang tumareı bāsā
Neech rukh te ucch bhaeı haı
Gandh Sugandh nıvāsā

You the sandle wood tree we the poor castor plant Close to you we abide From a lowly plant have I become a noble tree As in me ıs you fragrance abıdıng

(31)

ਮੋਰੀ ਰੁਣਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥

Mori runjhun laiea bhaine sāvan (u) aieā

Peacokes are beckoning swwetly O sister mıne Monsoon is here.

(32)

ਸਾਵਣ ਆਇਆ ਝਿਮਝਿਮਾ ਹਰਿ ਗੁਰਮੁਖ ਨਾਮੁ ਧਿਆਇ ॥
ਦੁਖ ਭੁਖ ਕਾੜਾ ਸਭੁ ਚੁਕਾਇਸੀ ਮੀਹੁ ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥
ਸਭ ਧਰਤਿ ਭਈ ਹਰੀਆਵਲੀ ਅੰਨੁ ਜੰਮਿਆ ਬੋਹਲ ਲਾਇ ॥

Savan (u) aieā jhimjhimā har (i) gurmukh
nām dhiya (i)
dukh bukh kārā sabh chukaisī
Mehu virthā chehbar laei
sabh dharat (i) bhai hariāwali
Aan (u) jamiā bohal lae (i)

Lo the month of shravan has come and it poureth in God s mercy Now Dwell thou on the Lord s name by the Guru s grace Yea it raineth incessantly and one is cooled and Lo dispelled are all one s woes The whole earth is now decked in green and seed That sustaineth thee hath sprouted with abandon

(33)

ਬਨਸਪਤਿ ਮਉਲੀ ਚੜਿਆ ਬਸੰਤ ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਸਤਿਗੁਰੂ ਸੰਗਿ

Banspati (i) mauli chariā basant (u)
Ehu man (u) mauliya satguru sang (i)

The spring hath dawned all vegetation is in ballom And my mind too hath flowered Attuned to the Guru

(34)

ਬਸੰਤ ਚੜਿਆ ਫੂਲੀ ਬਨਰਾਇ

Basant chariā phuli banrā (i)

When it is spring the whole vegetation is in bloom

(35)

ਉਨਵਿ ਅਨਹਦੁ ਗਰਜ ਬਰਸੈ ਕੋਕਿਲ ਮੋਰ ਬੈਰਾਗੈ ॥
ਤਰਵਰ ਬਿਰਖ ਬਿਹੰਗ ਭੁਇਅੰਗਮ ਘਰਿ ਪਿਰੁ ਧਨ ਸੋਹਾਗੈ ॥

Unav ghanhar (u) garjei barsei
Kokil Mor bairagei
Tarvar birkh bhueiangam
Ghar (i) pir (u) dhan sohagei

As when the low clouds burst The peacock and the cuckoo dance And the trees blossoms and the bulls the birds and the snakes are in joy

(36)

ਤੂੰ ਵਡ ਪੁਰਖੁ ਅਗਮ ਤਰੋਵਰ ਹਮ ਪਖੀ ਤੁਝ ਮਾਂਹੀ ॥

Tun vad purakh (u) agam tarovar hum pankhī tujh mahī

Thou the Supreme being inaccessible lofty tree We birds on thee perched

(37)

ਤਰਵਰ ਪਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸ

Tarvar Pankhi bhu nis bās

Birds have their abode on trees for passing the night

(38)

ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ ॥ ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥
ਦਿਹੰਦ ਸੁਈ ॥ ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥

Parandei na girāh jar
Darkhat aāb aās kar
dihand tuī ek tui ek tuī

Birds carry no gold In hope of provision from trees and water they live He alone is their provider Thou Lord alone are eternal, none but thou

(39)

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੇ ਮਛਲੀ ਨੀਰ ॥
ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ਕਰਿ ਜੈਸੇ ਚਾਤ੍ਰਿਕ ਮੇਹ ॥

Re man aısī har (i) sıu preet kar (i) Jaise machali nīr
Re man aısi har (ı) sıun preet kar Jaise chatrik meh

O' my soul love the Lord Like the fish loves rthe water O' my soul love the Lord Like Chatrık loves the rain

(40)

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਨ ਪਾਵੈ ॥
ਬੂਦ ਵਿਹੂਣੀ ਚਾਤ੍ਰਿਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥

Jıun Machulı bın (u) paānıae Kum Jeevan pāvaıe
Bund vıhunā Chātrıko Kıun kar trıptāveı

Lıke the fısh wıthout the water does not survıve Like the cha trık without water does not survıve

(41)

ਹਮ ਕੂਕਰ ਤੇਰ ਦਰਬਾਰਿ
ਭਸਕਹਿ ਆਗੈ ਬਦਨ ਪਸਾਰਿ ॥

Hum kukar tere darbār (ı)
Bhaukeh aāge badan pasār (ı)

At thou court am I as a cur Barkıng wıth mouth wıde open

(42)

ਹਰਿ ਬਿਨ ਬਲ ਬਿਰਾਨ ਹੁਈ ਹੈ
ਫਾਟੈ ਨਾਨਕ ਟੂਟੇ ਕਾਧਨ ਕੋਦਉ ਕੋ ਭੁਸ ਖਈ ਹੈ ॥

Har (ı) bın baıl bırāneı huı haı
Phatei nākan tūte kādhan
Kodaūn (u) ko bhus khaeı haı

Wıthout God we become lıke the bulls of others With bruised noses broken shoulders We the chaff of coarse grain

(43)

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖ ਦਾਤਾ
ਹਰਿ ਜਾ ਕੈ ਵਸ ਹੈ ਕਾਮਧੇਨਾ ॥

Icchā purak (u) sarab sukh dātā
har (i) jā kei vas hai kamdhenā

The giver of all comforts fulfills all desires Under His control is the wish cow

(44)

ਵੂਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥
ਤਿਤੂ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਾਇਐ ਕਾਰਜੁ ਸੋਹੈ ॥

Vuthei ghau chareh nit (i) surahi
Sādhan dahi Vilovei
Tit (u) ghi (i) hom jag sad pujā
Paiea kāraj sohea

From rain clouds comes grass on which feed kine (Surahi) Whose curd the womenfolk churn With ghee from that obtained are performed burnt offerings ritual feast and manifild worship

(45)

ਕਬੀਰ ਭਾਂਗ ਮਾਛੁਲੀ ਸੁਰਾਪਾਨ ਜ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ ॥
ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲ ਜਾਇ ॥

Kabir bhāng machulī surāpān
Jo jo prāni khāeh (i)
Tīrath barat nem kei te
Sabhei rasātal (i) Jaei (i)

Every one who eats fish (meat) opium and wine loses all the good deeds Visiting holy places fasts etc

(46)

ਗੈਂਡਾ ਮਾਰ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆਂ ਕੀ ਬਾਣੈ ॥
ਮਾਸੁ ਛੋਡਿ ਬੈਸ ਨਕ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੈ ॥

Gaindā mār hom jag kei
devtean ki banei
Māas chod (i) bais nak pakreh (i)
Rāti mānus Khānei

They kill rhinocers for yajna to please gods leaving aside flesh they hold their noses but at night they eat even human beings

(47)

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ, ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

Aval (i) alah nūr ūpāleā
Kudrat (ı) ke sab bandei
The Lord created lıght of His creation are all men

(48)

ਐਸਾ ਕਮੁ ਮੂਲੇ ਨਾ ਕੀਚੈ ਜਿਤੁ ਅੰਤ ਪਛੋਤਾਈਐ ॥

Aisā kum mulei nā keechei
Jıt (u) ant (ı) pachotāei
Avoid totally, what ın the end regret shall bring.

(49)

ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ ਦੀਬਾਣੁ ਹਰਿ ॥
ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ ॥

Har (ı) ıko karta ık (u)
iko dibān (u) har (i)
Har (i) ikse (i) da hai amar (u)
Iko har (i) chıt (ı) dhar (i)
God ıs the sole craator and judge God s is the ordinance operatıve ın the Unıverse Keep Hım ever ın Mind Nothing but God has any power

(50)

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ॥
ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥

Panch tat (u) kar (i) tudh (u) srıst sabh sāji
Koie chevān kario je kich (u) kıtā hovei
Of five elements hast thou made creation Had any the power a sıxth would be made

(51)

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ
ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥
ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥

Sabh teri kudrat (i) tun kādir (u) kartā
pāki nāie pāk (u)
Nanak hukmei andr (ı) vekhe vartei tāko tāk (u)

All is the manıfestation of Thy might Thou Wıelder of this might Holy the greatures by all thıs unalloyed Saith Nanak. All creation operatıng under thıs ordınance the watches

(52)

ਬਾਬਾ ਹੋਰ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ
ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨੁ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ

Bābā hor khānā khusı khuār (u)
Jit (u) khandheı tan (u) peerıeı
Mah meh chaleıh (i) vikār

Frıend to taste of other than these ıs to ruın blıss Such gormendızıng as produces torment to the body And fills with foul thınk ıng the mınd

(53)

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ਜੈਸਾ ਕੀਚੈ ਤੇਤੋ ਪਾਈਐ ॥
ਖੜੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥

Chaurashīh narak sākat bhogāeıe
Jaıse keechei teito paeie
Khandei dhār gali at (ı) bhıri
Lekhā leejei tıl jıu peeri

The materialist reprobate, eighty four lakhs of hells has to suffer Each receives as have been his deeds In the hereafter the path ıs sharp as sword edge Though a lane extremely narrow There as ıs rackoning called the self like sesame seeds is crushed

(54)

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ
ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢ ਵਗਾਰਿ
ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ ਭ ਵਿਚਿ ਆਡਾਤ ਆਕਾਸ
ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ

Bhai vich (i) pavan (u) vahei sadvao (u)
Bhai vich (i) chaleh lakh dariao (u)
Bhai ivch (i) agn (i) kadhei vegar (i)
Bhai vich (i) dhirti dabi bhār (i)
Bhai vich (i) ādānei akās
Sagleian bhau likhiya sir (i) lekh (U)

In the fear of the Lord moves air in hundred ghosts
In fear of the Lord flow millions of streams
In fear of Lord does fire perform its labour
In fear of the Lord is our earth placed under its burden
In fear of the Lord do clouds roam about Bearing burden of the water on the head
In fear of the Lord are spread the skies Over the head of all has been recorded the writ of fear

Islam and the Present Ecological Crisis

ABBREVIATIONS

English translations ysed in this work have been taken from the following publications

MHQ 1 *The meaning of Holy Quran* translated by Mohammed Marmaduke Pickthall Published by Universal Book Stall

QZ 2 *The Quran* the Eternal Revelation vouchsafed to Muhammad The Seal of the Prophets Arabic text with a new translation by Muhammad Zafrulla Khan Published by Curzon Press

QEL 3 *The Quran* Translated by J M Rodwell Published by Everymans library

APPENDIX

(1)

ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَآءِ ۝ تُؤْتِيْٓ أُكُلَهَا كُلَّ
حِيْنٍ بِإِذْنِ رَبِّهَا ؕ وَيَضْرِبُ اللّٰهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

Darâballāhu maṯḫalan kalimatan tayyibatan kaṣḫajaratin ṭayyib-atin aṣluhā thạbitun wafarûhā fissamāi túti ukulahā kulla ḥinin biidḫni rabbihā Wa yadribullāhúl amthāla linnāsi laallahum yataḏḫakkaruna

Allah sets forth the case of a good word, which is like a good tree whose root is firm and everyone of whose branches reaches into heaven. It brings forth fresh fruit at all times by the com mand of its Lord. Allah sets forth for people all that they stand in need of that they may take heed

(Quran, 14.25-26)QZ

(2)

ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ۝

Allāhu ḵhāliqu kulli shaiin wa huwa ālā kulli shaiin wakīl Lahū maqātid ussamāwāti wal ardi Wālladhuna kafarū biāyātillāhi ulaika humul khasiruna

Allah is the creator of all things and He is Guardian over all To Him belongs the keys of the heavens and the earth and it is those who deny the signs of Allah that are the losers
(Quran 39.64)QZ

(3)

تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى

Tanzīlan mimman khalaqál arḍa wássāmawatíl'ulā.
It is a revelation from Him who created the earth and the high heavens, the Gracious one

(Quran, 20:5)

(4)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝
مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ
نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ
صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ
عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

Bismıllāhır Rahmānır Rahīmı Al hamdu lillāhı rabbilālamına arrahmānır Rahīmı Mālıkı yaumıddīni Iyyāka nábudu wa iyyāka nastáınu Indınáṣṣırātal mustaqıma ṣırātálladhına arámta 'alaıhım ghairil maghḍūbı 'alaihım wa laddāllına

In the name of Allah, the Beneficıent the Mercıful,
Praıse be to Allah Lord of the Worlds
The Beneficıent the Mercıful
Owner of the day of judgemnt
Thee (Alone) we worshıp Thee)alone) ask for help
show us the straight path
The path of those whom thou hast favoured
Not (the path) those who earn Thıne anger not of those who go astray

(Quran, 1 1)MHQ

(5)

إِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ وَإِنَّهُ
لَتَنزِيلُ رَبِّ الْعَٰلَمِينَ ۝

Inna raboaka Lahuwal azīzu Rahīmu Wainnahū tanzīlu rubbīlalāmīna
But thy Lord!-He is the Mighty, the Merciful
Verily from the Lord of the Worlds

(Quran, 26 192 193)QEL

(6)

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ

Yudabbirúl amra minassamāí ilālardi
From the Heaven to the Earth He governeth all things.

(Quran 32 4)QEL

(7)

تَنزِيلٌ مِّن رَّبِّ الْعَٰلَمِينَ ۝

Tanzilum mirrabbil ʿālamīna
It is a revelation from the Lord of the worlds.

(Quran, 56:81)QZ

(8)

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

Tanzīlalazīzirraḥīmi
A revelation of the Mighty, the Merciful

(Quran, 36 4) QEL

(9)

سُبْحَانَهُ ط هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ○

Subhānahu Huwallāhul wāhidul qahhāru
Praise be to Him! He is God the One, the Almighty

(Quran 39 6)QEL

(10)

حم ○ ج تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ○

H Mīm Tanzīlulkatābi minallāhilazīzil hakīm
Ha.Mim This book is sent down from God, the Mighty the Wise!

(Quran 45 1)QEL

(11)

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ط وَهُوَ الْغَفُورُ الرَّحِيمُ ○

Kafabihi shahidan baini wa bainakum. Wa huwalghafururrahimu

Witness enough is He between me and you! And He is the Gracious the Merciful

(Quran 46 7)QEL

(12)

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

Nuzulan min ghafurir rahimin

The hospitality of a Gracious a Merciful One

(Quran 41.33)QEL

(13)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ
تَابُوا وَاتَّبَعُوا سَبِيلَكَ

Raboana wasita kulla shain rahmatan wasilman aghfir lilladhina tabu watta bau sabilaka

O our Lord! thou embracest all things in mercy and knowledge forgive therefore those who turn to Thee and follow thy path

(Quran 40 8)

(14)

إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

Inna rabbaka ladhū maghfiratin wa dhū 'iqābin alīmin.
Verily with thy Lord is forgiveness, and with Him is terrible retribution.

(Quran 41.44)QEL

(15)

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ط

Qul man yarzuqukum mināssamā'i wālardi amman yamlikuśsama wālabṣāra wa man yukhrijul hayya minal mayyıti wa yukhrijul mayyita minal hayyi wa mayyi yudabbırul amra
Who provides sustenance for you from the heaven and the earth? Or, who ıs it that controls the ears and the eyes? Who brings forth the living from the dead and brings forth the dead from the living? Who regulates the universe?

(Quran, 10:32)QZ

(16)

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ط هَلْ
مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ط لَا إِلَٰهَ إِلَّا هُوَ صلے

Yā ayyuhānnasudhkurū nímatállāhi 'alaikum. Hal min khāliqin ghairúllāhi yarzuqukum minassamāí wálaḍi Lā illāha illā huwa

O men! bear in mind the favour of God towards you Is there a creator other than God who nourisheth you with the gifts of heaven and earth? *There is no God but He*
(Quran 35.3)QEL

(17)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي
جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَّكُمْ ج

Ya ayyuhannâsuʿbdu rabbakumulladhi khalaqakum walladhina min qublikum laʿallakum attaqūnalladhī jaʿala lakumul arda firāshan waʾssammāaʾ dināanwa anzala minaʾssamaiʾ māan fa akhraja bihī minaththamarāti rizqal lakum.

O mankind! worship your Lord who has created you and created those who were before you that you may be sheilded against all ills who has spread out the earth like a bed for you and has made the heavens like a canopy and has caused water to come down from the clouds and has therewith brought forth provision for you in the shape of fruits

(Quran 2.22 23)QZ

(18)

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَّكُمْ ج وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ
فِي الْبَحْرِ بِأَمْرِهِ ج وَسَخَّرَ لَكُمُ الْأَنْهَارَ ج ۝ وَسَخَّرَ
لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ج وَسَخَّرَ
لَكُمُ اللَّيْلَ وَالنَّهَارَ ج ۝ وَآتَاكُم مِّن كُلِّ
مَا سَأَلْتُمُوهُ ط وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا ط

Allāhúlladhī knaláqassamāwáti wál arda wa angala mińassamāi' māán faakhraji bihī minaththama rāti rizqal lakum. Wa sakhakhara lakúmul fulka litajrıya fîl bahri piamrihi wa sakhakhara lakumúl anhāra Wa sakhkhara lakumushshamsa wâl quamara dāîbaini wa sakhakhara lakumullaila wańnahāra Wa ātākum min kulli masaaltumūnu Wa in táuddū nimtallāhi lā tuhṣūnā

Allah is he who created the heavens and the earth and caused water to done down from the clouds and brought forth therewith fruits for your sustenance He has constrained to your service the winds that vessel may sail through the sea by His command, and the rivers also has he constrained to your service he has also constrained to your service the sun and the moon both carrying out their functions incessently and He has subjected to your the night as well as the day He has given you all that you asked to Him, and if you try to count the favours of Allah you will not be able to number them

(Quran 14.33-35)QZ

(19)

هُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَّكَانَ عَرْشُهُ عَلَى الْمَآءِ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا ط

Huwalladhi khalaqassamāwāti wálarda fi sittati ayyāmin wakāna ʻarsnuhū alalmái liyabluwakum ayyukum ahaanu ʻamatan

He it is who created the heavens and the earth in six periods He originated life from water and exercises His authority through revelation that He might prove you to show which of you is of best conduct

(Quran 11 8)QZ

(20)

وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ أَيَّامٍ۔

Walaqad khalaqnassamāwāti wál arḍa wā ma bainahumā fi sittati ayyām in

We created the heavens and the earth and all that is between them in six periods

(Quran 50 39)QZ

(21)

هُوَ الْعَزِيزُ الْغَفُورُ ۙ الَّذِي خَلَقَ
سَبْعَ سَمٰوٰتٍ طِبَاقًا ۖ مَا تَرٰى فِي خَلْقِ الرَّحْمٰنِ
مِنْ تَفٰوُتٍ ۖ

Huwal azizul ghafurulladhī khalaqa saba samāwā tin tibāqan mā tarā fī khalqir Rahmani min tāfāwutin

He is the mighty the most Forgiving, who has created the seven heavens in order one above the other Thou canst not discover a flaw in the creation of the Gracious one

(Quran 67 3-4)QZ

(22)

قَدْ أَفْلَحَ مَنْ زَكّٰهَا ۝ وَقَدْ خَابَ مَنْ دَسّٰهَا ۝

Qad aflaḥa man zakkāhāwa khāba man dassāhā

Blessed now is he who hath kept it pure
And undone is he who hath corrupted it'

(Quran 91 10-11)

(23)

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ
وَأَنْهٰرًا ۖ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيهَا
زَوْجَيْنِ اثْنَيْنِ يُغْشِي الَّيْلَ النَّهَارَ ۖ

Wa huwalladhı maddáİarada wa jaála fıhā rāwāsıya wa anhāran wa min kullıththamarātı jaala fihā zaujainıth naını yughshillaılannahāra

And He ıt ıs who hath outstretched the earth and placed on ıt the firm muuntaıns and nver and of every fruıt he hath placed on it two kınds He causeth the nıght to enshroud the day

(Quran 13 3)QEL

(24)

اَللهُ الَّذِى سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِىَ الْفُلْكُ فِيهِ
بِاَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ع
وَسَخَّرَ لَكُمْ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
جَمِيعًا مِّنْهُ ط

Allāhulladhı sakhkhara lakumul bahra lıtajrıyál fulku fıhı bıámrıhı wa lıtabtaghū mın fadlıhī wa laallakum tashkurūna wa sakhakara lakum mā fıssamāwātı wa mā fīl ardı jamıán mınhu

Allah ıs He who has subjected the sea to you that vessels my saıl thereon by Hıs command and that you may seek of Hıs bounty and that you may be grateful He has subjected to you whatsover ıs ın the heavens and whateoever ıs ın the earth all of ıt

(Quran 15 13-14)QZ

(25)

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهُ
بِرَازِقِينَ ۝ وَاِنْ مِّنْ شَىْءٍ اِلَّا خَزَائِنُهُ
وَمَا نُنَزِّلُهُ اِلَّا بِقَدَرٍ مَّعْلُومٍ ۝

Wajaʿalnā lakum fihā maʿāyisha wa man lastum lahū birāziqina
Wa in min shai n illā khazāinnhū wama nunazziluhū illā biqadarin maʿlūmin.

We have provided therein means of livelihood for you and for such of our creation as you are not able to provide for There is not a thing but we have unhounded stores thereof, and we send it down in regulated quantities

(Quran 15 21 22)QZ

(26)

رَبُّنَا الَّذِىٓ اَعْطٰى كُلَّ شَىْءٍ خَلْقَهٗ ثُمَّ هَدٰى

Rabbunalladhi atā kulla shaiin khalqahū thumma hadā

Our Lord is he who has bestowed upon everything its appropriate faculties and then guided it to their proper use

(Quran,20-51)QZ

(27)

اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ط فِطْرَتَ اللّٰهِ
الَّتِىْ فَطَرَ النَّاسَ عَلَيْهَا ط

ʿAqim wajhaka liddini hanifan, fitratallāhilla ti fatarannāsa ʿalaihā

Devot thyself singlemindedly to the faith, and thus follow the nature designed by Allah the nature according to which He has fashioned man-kind

(Quran,30-31)QZ

(28)

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ قف يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَّالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرٰتٍ بِأَمْرِهِ ط أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ ط تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ ۝
اُدْعُوا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ط إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَادْعُوهُ خَوْفًا وَّطَمَعًا ط

Inna rabbakumullahulladhi khalaqassamāwāti wălarda fi sittati ayyāmin thumm'astawa'alălărshi yuaḥshillailănnahāra yaṭlubuhū hathithan wăshshamsa wălqumara wănnujuma musakhkharatin biămrihī Alā lahŭl khalqu wăl amru Tabārakăllāhu rabbul 'alamina Udū rabbakum tadarruan wa khufyatan Innahū layuhibbulmutadīna Wa lā tufsidū filardi băda islāhihā wădūhu khaufan wa tamaăn

Surely your Lord is Allah who created the heavens and the earth in six periods then he settled Himself on the throne He makes the night cover the day pursuing it swiftly He has created sun and the moon and the stars all made subservient by His com mand Hearken His is the creation and regulations Blessed is Allah the Lord of the worlds Call upon your Lord in humble entreaty in secret he loves not those who exceed the limits Create not disorder in the earth after it had been set in order and call upon Him in fear and hope

(Quran;55-57)QZ

(29)

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا
نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ٥

Wa in min shaiin illā 'indanā khazāinuhū wa manunazziluhu illa biqadarin ma'lūmin

There is not a thing but we have unbounded stores thereof and we send it down in regulated quantities (Quran,15.21)QZ

(30)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ

(31)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٥ أَلَّا تَطْغَوْا
فِي الْمِيزَانِ ٥ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ ٥

Wa'ssamāa rafa'hā wa wadaa lmizāna allā tatghau fil mizani. Wa aqimulwazna bil qisti wa lā tukhsirūl mizāna

And the sky He has uplifted and He hath set the measure that eye exceed not the measure, but observe the measure strictly nor fail short thereof (Quran,55 7 9)

(32)

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ
وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ

Wa in min shai'in illā 'indana khazā'inuhū wa mā nunazgiluhū illa biqadarin maʻlūmin

And there is not a thing but with us are the stores htereof And we send it down save in appointed measure

(Quran 15 21)MHQ

(33)

الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي قَدَّرَ فَهَدَىٰ

Alladhi khalaqa fasawwā walladhi qaddara fahadā

He who created and made man flawless who determined the measure of his faculties and guided him accordingly

(Quran,87 2 3)

(34)

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
وَلَا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا
إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Wa'āti dhalqurbā ḥaqqahū wal mıskına wábnassabīli wa lā tubadhdhır tabdhiran. Innál mubadhdhirīna kānū ikhwānáshayaṭīni Wa kānáshshai tānu liraboihī kafūtan.

Render to the kinsman his due and the needy and the way farer and squander not thy substance extravagantly for the extravagant fall ınto evıl company and misuse of bouhties of their Lord

(Quran 17:27 28)QZ

(35)

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ ہ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا
بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ہ

Qul ınnamā harram rabbilfawāhısha mā zahara mınha ghaıre wa mābaṭana wali thma walbaghya bıhaqqın wa an tushrıkū bıllahı mā lam yunazzıl bıhi sultanan wa an taqūıū 'alállāhı mā lā talamūna

Truly my Lord hath forbıden fılthy actıons whether open or secret and iniquıty, and unjust vıolence and to associate with God that for which He hath sent down no warranty and to speak of God that ye know not

(Quran,7.34)QEL

(36)

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا
وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ۝
وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ۝

Wa minannāsi man yu'jibuka qauluhufil hayātiddunyā wa yushhidullāha 'alā mā fi qalbihī wa huwa aladdul khisāmi Wa idhā tawallā sa'ā fil-ardi liyufsida fihā wa liyuhlikal hartha wannasla wallahula yuhibbul fasāda

Of the people there are whose talk on the affairs of this life would please thee and who would call Allah to witness as to the sincerity of that which is in their minds yet they are the most cantakerous contenders when they attain to authority they run about in the land to create disorder and destroy the tilth and the young and Allah moves not disorder

(Quran,2 205 206)QZ

(37)

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ
مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ

كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ
حَصَادِهِ ۖ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ۝

Wa huwalladhi anahāa jannātin ma'rūshātin wa ghaira-ma'rūshatin wannakhla wazzara'mukhtalifan ukuluhū wazzaitūna warrummāna mutashābihan wa ghaire mutashābihin. Kulū min thamarihi idhā athmara wa ātū haqqahu yauma hasādihi wa lā tusrifū Innahu lā yuhibbul musrifin

He it is who has produced trellised and untrellised gardens and detepalms and crops all varying in taste and the olive and the pomegranate similar and dissimilar But of the fruit of each when it bears fruit and pay His due on the day of harvesting, but he not extravagent Surely he loves not the extravagant

(Quran,6 142)QZ

(38)

وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِينًا ۝ يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝ أُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ۝

Wa man yattakhidhishshaitāna waliyyan mindunillahi faqad khasira khusrānan mubīnan. Ya'iduhum wa yumannīhim Wa mā yumadhdha yaiduhum illā ghūruran Ulā'ika māwāhum jahannamu wa lā yajidūna'anhā mahisan

Thus whose takes Satan for a friend beside Allah has certainly suffered a manifest loss He makes promises to them and excites

vain desires in them Satan promises them nothing but vain things These are they whose abode shall be hell and they shall find no way of escape from it

(Quran;4 117 122)QZ

(39)

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

Wa kāna'arshuhū alāl māi'
His throne has stood ere this upon the waters

(Quran 11 8)QEL

(40)

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا وَجَعَلْنَا مِنَ الْمَاءِ
كُلَّ شَيْءٍ حَيٍّ ط

A wa lam yaralladhīna kafarū annaśsamāwāti walarda kānatā ratqan fafataqnāhumā wa jaálnminaĺ māi kulla shaiin hayyin

Do not disbelievers realize that the heavens and the earth were a solide mass then we split them as under and we made from water every living thing? (Quran,21 31)QZ

(41)

وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّاءٍ ج

Wallāhu Khalaqa kulla dābbatın mın māin
Allah has created every anımal of water

(Quran 24 45)QX

(42)

وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝ لِّنُخْرِجَ
بِهِ حَبًّا وَنَبَاتًا ۝ وَجَنَّاتٍ أَلْفَافًا

Wa anzalnā mınālmusırātı māan thajjajan lınukhrıja bıhī habban wa nabātan wa jannātın 'alfāfan

We send down from the drıppıng clouds water pourıng forth abundantly that We may brıng forth thereby graın and vegeta tıon and luxurıant gardens

(Quran 78 15-16)QZ

(43)

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ۝

Wa anzalnā mınassamāı Maān tahūran
We send down purıfyıng water from the sky

(Quran,25 48)MHQ

(44)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Innallāha yuhibbuʼttau wābīna wa yuḥibbuʼl mutatanhirīna
Allah loves those who are clean and pure

(Quran,2.223)QZ

(45)

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ
يَغْشَى النَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ

Fa'rtaqib Yauma tātissamāu bidukhaninmubīnin yaghsha'nnāsa Hādhā 'adhābun 'alimun

Then watch for the day when a pall of smoke will appear in the sky and envelop the people That will be painful torment

(Quran 44 11 12)QZ

(46)

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ
وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ

Mā yuridu'llāhu liyaj'ala 'alaikum min harajin wa lākin yuridu liyutahhirakum

Allah desires not to put you in difficulty but desires to purify you

(Quran,5 7)QZ

(47)

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ
يُحِبُّ الْمُتَطَهِّرِينَ ۝

Fihı rıjālun yuḥıbbūna an yatatahharū Wāllāhu yuhibbul mut aṭahhırīna

Whereın are men who love to punfy themselves Allah loveth the punfiers

(Quran 9 108)QZ

(48)

وَلَٰكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ

Wa lakınnāllāha yuzakkīman yashāu

Allan punfies whom He pleases

(Quran 24.22)QZ

(49)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

Innamā yurıdullāhu lıyudhhiba ʿankumurrıjsa

Allah desıres to remove from you uncleanliness

(Quran,33 34)QZ

(50)

وَثِيَابَكَ فَطَهِّرْ

Wa thiyābaka fatahhir
Thy raiment purify it

(Quran 74 5)QEL

(51)

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۙ وَذَكَرَ اسْمَ رَبِّهِ

Qad aflaha mantazakkā wa dhakarasma rabbihi
he who purifies himself and remembers the name of his Lord

(Quran 87 15)QZ

(52)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Qad aflaha man zakkahā
he indeed prospers who purifies it

(Quran 91 10-11)QZ

(53)

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ط

Wa minal 'anāmi hamūlatan wa farshan.

And of the cattle (He produceth) some for burden and some for food

(Quran 6 143)MHQ

(54)

وَالْاَنْعَامَ خَلَقَهَا لَكُمْ

Wa'lanāma khalaqahā lakum

He had created cattle for your benefit

(Quran 16 6)QZ

(55)

وَإِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ط

Wa inna lakum fi'lanāmi la'ibratan

There is a lesson for you in the cattle

(Quran 16 67)QZ

(56)

وَإِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ط

Wa inna lakum fi'lanāmi 'ibratan

In cattle there is a lesson for you

(Quran,23 22)QZ

(57)

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً
فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

Wa lakum fihā manāfiů wa litablughū ʿalaihā hājatan fi ṣūdūrikum wa ʿalaihā wa ʿalāl fulki tuhmalūna

(Many) benefits ye have from them and that ye may satisfy by their means a need that is in your breasts and may be borne upon them as upon the ship

(Quran 40 80)MHQ

(58)

وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ط

Wa mā min dābbatin fil ardi wa lā tāirin yatīru bijanāhaihi illā umamun amthālukum

There is not an animal that moves about in the earth nor a bird flies on its wings but are communities like you

(Quran 6.39)QZ

(59)

وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ط

Wa anzala lakum minal'anāmi thamāniyata azwājın.
And of the cattle He hath sent down to you four paırs.

(Quran,39 7)QEL

(60)

ومن الانعام حمولة وفرشا ط كلوا مما
رزقكم الله ولا تتبعوا خطوات الشيطن

Wa mınalanāmı hamūlatan wa farshankulū mımmā razaqakumullāhu wa la tattabıū khutuwātışhshaytānı

Of the cattle there are some for burden and some for slaughter Eat of that whıch allah has provıded for you and follow not ın the footsteps of Satan

(Quran·6 143)QZ

(61)

والانعام خلقها ج لكم دفء ومنافع ومنها
ياكلون صلى ولكم فيها جمال حين تريحون وحين
تسرحون ٥

Walanāma khalaqaha lakum fıha dıfun wa mānafiū wu mınhātākulīu wa lakum fihā ȷamālun ḥīnu tunhūna wa hīna tassahūna

he has created cattle for your benefit they are a source of warmth for you and they are a credit for you when you drive them forth to pasture i the mornıng and when you brıng them home ın the evenıng

(Quran 16:6-7)QZ

(62)

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝

Wa idh taadhdhana raboukum laìn shakartum laazīdannakum wa laìn kafartum inna 'adhabilashadidun

Call to mind also when your Lord declared If you will use My bounties beneficently I will surely multiply them unto you but if you misuse them My punishment is severe indeed

(Quran 14 8)QZ

(63)

قَدْ أَفْلَحَ مَن زَكَّاهَا ۝ وَقَدْ خَابَ مَن دَسَّاهَا ۝

Qad aflana manzakkaha wa qad khāba man dassâhā

he indeed prospers who purifies it and he is ruined who corrupts it

(Quran·91 10-11)QZ

(64)

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ
مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ
طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ۝

وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ط وَلَهُمْ مِن كُلِّ الثَّمَرَٰتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ط

Mathaluljannatillati wuidalmuttaqūna fihā anhārun min māin ghairiāsinin wa anhārun min labanin lam yataghayyar tamuhu wa anhārun min khamrin ladhdhatin lishsharibina waanharun min asalin musaffan. Wa lahum min kullithththamarati wa maghfiratum min rabbihim

The Garden promised to the righteous has rivers of water that corrupts not and rivers of milk of which the taste changes not and river of wine a delight for those who drink and rivers of pure honey They will have all kinds of fruits therein, and forgiveness from their Lord

(Quran;47 15)QZ

(65)

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً
عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَٰسِقِينَ

Mā Qatatum min linatin au taraktumuhā qāimatan alā usūlihā fabiidhnillāhi wa liyukhziyal fāsiqīna

Whatever palm-trees you cut down or left them standing on their roots was by Allah s command that He might disgrace the transgressors

(Quran;59.6)QZ

(66)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

Wa lā lufsıdū fīlarḍı baʿda ıslāhıhā
Create not dısorder ın the earth after ıt has been set ın order

(Quran 7 57)QZ

(67)

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ وَرَبَّكَ فَكَبِّرْ
وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ
وَلَا تَمْنُن تَسْتَكْثِرُ وَلِرَبِّكَ فَاصْبِرْ

Ya ayyuhāl muddaththıru qum fāandhir wa rabbaka fakabbır wa thıyābaka faṭahhır Warruıza faıhjur wa lā tamnun tastakthıru wa lırablika faṣbır

O thou standıng ready wearıng, thy cloak up and warn, and magnıfy thy Lord and purıfy those around theee, and stampt out ıdolatry and do not besto favour ın the expectatıon of receiv ıng more ın return and e hardshıp steadfastly for the sake of thy Lord

(Quran 74 1-8)QZ

(68)

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ط وَمَنْ
أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ط

Annahū man qatal nafsan bighain nafsin au fasādin fil'ardi fakannamā qatalannāsa jamīan Wa man ahyāha fakannamā ahyannāsā jamian

Killing another or for creating disorder in the land it shall be as if he had given life to all mankind and whose helps one to live it shall be as if he had given life to all mankind

(Quran;5 33)QZ

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